

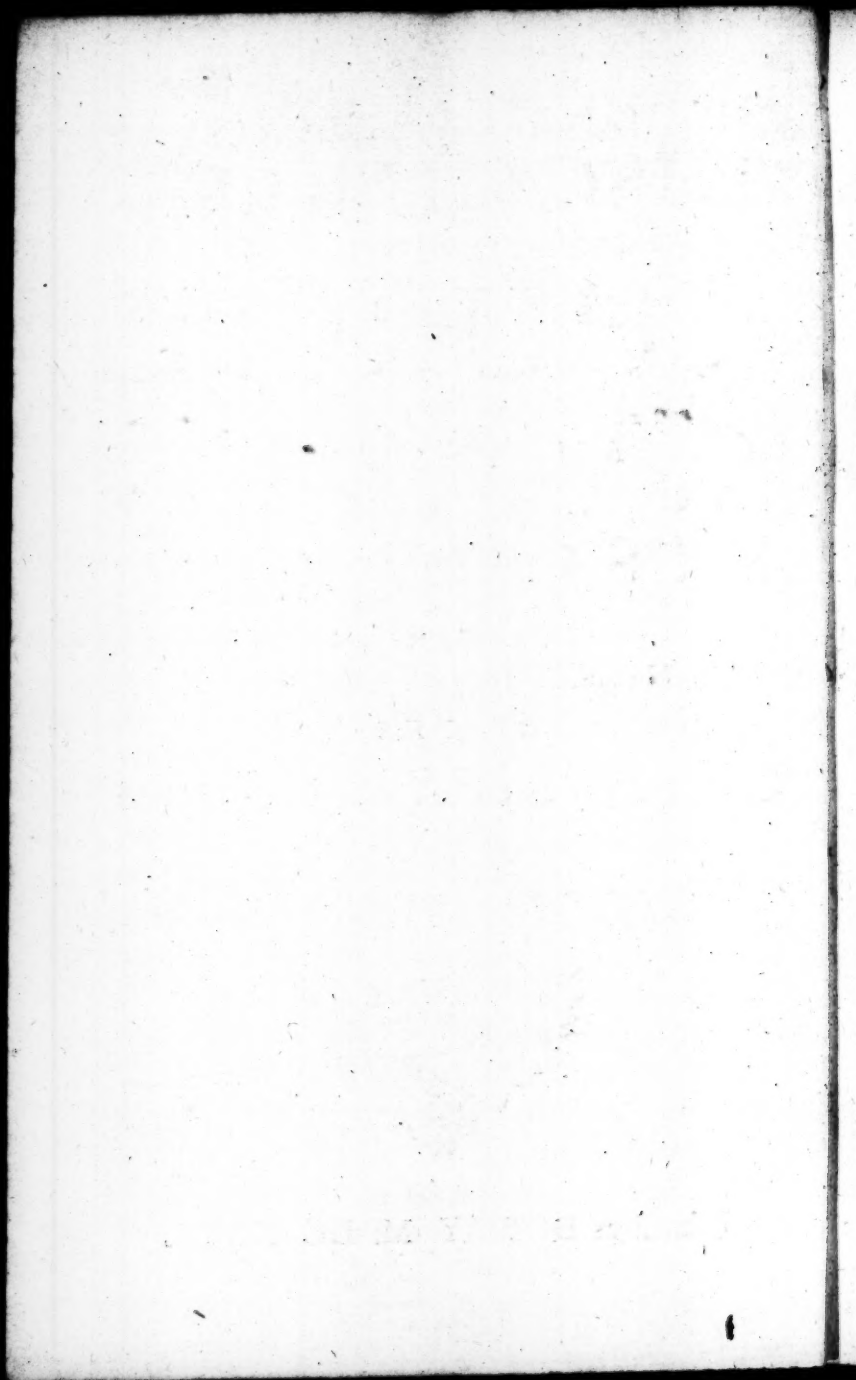
CONTROVERSIAL
DISCOURSES
RELATING TO THE
CHURCH,
John BEING *Gaseigne*
AN ANSWER
TO Dr. SHERLOCK'S
DISCOURSE
CONCERNING
The NATURE, UNITIE, and COMMUNION
OF THE
CATHOLICK CHVRCH.

By B. D.

Credidi propter quod locutus sum. psal. 115.



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THE PREFACE.



DR. Sherlock's *Discourse concerning the Nature, Vnitie, and Communion of the Catholique Church* came forth in the Year 1688. not long before the great Revolution that has happened among us, and through the unsetlednesse of the times, the watchfull care over the presse, and the difficulties of sending a Copie of an Answer to be printed beyond sea, he has had ever since all the advantage of a Noncontradiction, which is to be cried up and admired by men of his own perswasion without any check and controll. But seing of late our Adversaries begin again to traduce their inoffensive neighbours in print on the account of their Faith, there can be no fair excuse now for any longer silence since the publication of the Peace and the opening of the seas, and it will be expected, that we say something to Dr. Sherlock in behalfe of the Catholique Church, if our Caus can afford us any thing to say against his Principles; it being a thing very natural for men to speak when they are spoken to, to defend themselves when they are attacked, and to returne Answers when their silence is like to re-

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dound to the prejudice of the Caus which they have espoused. It is for this reason that I have been induced to draw the following Discourses out of the obscuritie wherein they have lain for severall Years, which if Protestants will but read with the same impartialitie as they read Books of a much lesser concern, I make no doubt, but they will find more than sufficient grounds to question the truth of the Drs. Anticatholique Notions, which have nothing else to recommend them to any man's esteem besides their Novelty and singularity, which are the things of all others which ought to be most suspected in matters of Religion.

The most proper way of answering him would have been by a just and methodical Treatise of the *Nature, Vnitie, and Communion of the Catholique Church* as they are settled in our Principles. But by reason our Authors, who have writ very copiously on these subjects, are in every one's hands, I shall make use of no other method than his own, and follow him step by step with as much brevity as is consistent with clearness, by which means I may chance to give the Reader as great a satisfaction as if my thoughts were swelled into a Book of a greater bulk, seeing I shall take notice of every thing which he shall offer or any seeming moment, and omit onely those things that have little or no opposition to our Principles.

The grand Principle wheron he pretends to build his whole Discourse is, that *the Church in He-*

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aven and Earth is the one Church, and the one Body of Christ. We are no strangers to this Position, which we are as well acquainted withal as with any Article of our Creed: neither do I remember that any of our Schoolmen, or other Divines who are seldom sparing in starting objections against themselves, have taken notice of any ground for any objection that might be taken from thence against our Doctrins; or that any of our Protestant Adversaries have at any time made any use of it to justify their separation from us, as they might very easily and effectually have done, if the Drs. inferences from thence be necessarie. So that the glorie of this great action is due to him alone, and the weapons whereby he defends his Church are not onely his own but of his own invention too, which I suppose has been the caus of that great satisfaction in his undertaking which he discouvers in the following Citations out of him.

He tels us in his Preface, that *after all that is said on one side and t^other he is very sensible, that there will never be an end of these wranglings (between Catholiques and Protestants) without settling the true Notion of the Catholique Church, which tho' a great manie good things have been said about it, he thinks was never thoroughly done yet.* And altho immediately after this he pretends to leave the censure of what he has written on this subject to others, yet he sufficiently insinuates in these words, that he takes his own performance to be in a singular

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lar manner effectual above all others. For in case no Protestant Writer has hitherto attained to *the true Notion of the Catholique Church*, it is manifest that both he and all of his persuasion may be mistaken herin, if his Notion prove to be wrong. Wherefore he must either pretend to certaintie that his Notion is right, whereby he makes all Protestant Writers to be Punies to himselfe in wit and abilities; or else grant, that for any thing he knows, both he and all those who have writ before him may be mistaken about it, whereby he excludes all pretence of certaintie, that the Protestant Churches are not guiltie of the Heresie and Schism wherwith we Charge them; becaus their freeness from these crimes cannot be certainly known without being certain that they performe the necessarie Conditions of Communion with the Catholique Church, and this performance cannot be certainly known without being certain what is the *true Notion of the Catholique Church*. It deserves a very serious remark, that Dr. Sherlock, after the Reformation has been above an Age and an halfe in the world, starts up at last and tels us, that the first Reformers had not the *true Notion of the Catholique Church*, from whence it is evidently inferred, that they separated from the Catholique and visible Church of their time, without knowing what necessarie obligations they might have of being visibly united to it. Can any prudent Man resolve with himselfe according to this account that
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these Reforming Heads were pushed on by the Spirit of God to do what they did?

He talks again with the same assurance p. 8. *The whole Church*, sais he, *both in Heaven and Earth are united to Christ in the same covenant; which makes it his One Mystical Bodie: and it was necessarie to lay the foundation here; for without this, it is impossible to understand what the Unitie of the Church on Earth means, most of the mistakes in this matter being plainly owing to that first and Fundamental mistake about the Notion of Catholique Unitie, as that includes the universal Church, part of which is translated into Heaven, and part still Militant on Earth.* I suppose he designs in this passage to reflect on the Writers of the Church of England, who will never confesse ignorance, that *the Church in Heaven and Earth are united to Christ in the same couenant*, nor rest satisfied with his cajoling acknowledgment, that they have said a great manie good things about the Notion of the Catholique Church, when he tels them, that it is impossible to understand what the Unitie of the Church on Earth means without his Principles, and that they have been no lesse than *fundamentally mistaken* in all their discourses about Catholique Unitie, whereby the honour of this great discoverie belongs to him exclusively to all others.

He then censures the Presbyterians p. 29. in these words, *These who have been aware of this, that the Church in Heaven and Earth is but one Church;*

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have hence concluded, that the Catholique Church is onely the number of the Elect; that none but truly good men, who are renewed and sanctified by the H. Spirit, are Members of Christs Myſtical Bodie, which makes the Church on Earth as inviſible to us as the Church in Heaven. Here he owns the Presbyterians whom he grants to be ſeparatiſts from his Church, to be better ſkilled in the Principles of Chriſtianitie than the moſt learned Pen-men of his own Communion, as not denying, but that they are well acquainted with this unqueſtionable Principle of the Chriſtian Faith that *the Church in Heaven and Earth is but one Church*, and laying to their charge onely, that they make a wrong uſe of it, I am much miſtaken if it will not appear hereafter, that he has no great reaſon to value himſelfe above the Presbyterians for making a better uſe of it than they do. At preſent I deſire it may be taken notice of, that he blames theſe People for *making the Church on Earth as inviſible to us as the Church in Heaven*, and p. 54. he profeſſes to believe that *there always has been, and always will be, a true Viſible Church to the end of the World*, and yet in the ſame Page he teaches thoſe who hold that the Church may be ſometimes inviſible, how they may make this Poſition good, which is a ſign that the Presbyterians erre not much in the uſe they make of it in this particular, if they erre any thing at all. For what Divine or Miniſter of the Goſpel will ſhow ſeparatiſts a way how they may defend ſuch

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Doctrins as he accounts erroneous?

In the next place he falls upon *Catholiques*. Others, saies he, *when they talk of the unitie of the Church, never think of the Church in Heaven, and therefore advance such a Notion of Church unitie as excludes the Church in Heaven as if the Church on Earth were the whole Church of Christ, or that the Church in Heaven and Earth were not one Church; or that the Notion of Church-unitie must not relate to the whole Church, but onely to one part of it.* This charge against us shall be considered anon. What I observe now is, that he will have us as well as the Presbyterians to make an ill use of his principle, altho in a different manner from them. For if he make us as ignorant of it as his Church-of-England Divines, he cannot but know that this is notoriously false; and I am verily persuaded, if the truth were known, that the first knowledge he had of it was from our Authors, and perhaps from the Author of the *Agreement between the Church of England and the Church of Rome &c.* (it he were a *Catholique*) because he takes notice of it in his Answer to this Book. p. 74. For which reason methinks he might have been more civil in his language to him, since he has furnished him with such a Principle as he thinks has put an end to the *vain and arrogant pretences of the Church of Rome.*

Lastly, he censures the Independents, who by *considering that the Unitie of the Church consists in the Union of all the parts and members of it to Christ, ha-*

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ve no regard at all to the Unitie of the Church on Earth as that also is one Bodie and Communion. We are beholding to him for his civilitie in ranking us before this People. The last words of this quotation are very remarkeble : and since he holds it for an error to denie the Church on Earth to be *one Bodie and Communion*, it will be a strong prejudice against his Notion of Church-unitie, if the unitie of the Church on Earth cannot be maintained in his Principles.

It is plain from all these places, that Dr. Sherlock makes full account that he has done our businessse for us ; but I hope the contrarie will appear in the following Discourses, which I shall not submit, as he does, to the judgment of any indifferent Reader, but to that of the learned, who are best able to judge of the conclusivenesse of reasonings that are managed after a speculative and scholastique way, which the frequent occasions I have received from his new and singular Principles, and the manner of proposing his Arguments have unavoidably drove me to in several places.

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N. 10. & seq. *It is no Argument, that the unitie of the Church on Earth does not consist in joyning together in external and Visible Acts of worship, becaus the union of the Church in Heaven and the Church on Earth does not consist in joyning together in such Acts of worship.*

N. 12. & seq. *The unitie of the Church consists in joyning together in the same Liturgie considered according to it's substance, uiz the Consecration of the Sacramental Elements, and the Oblation of them.*

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cessarie to be believed after they are sufficiently proposed to our belief.

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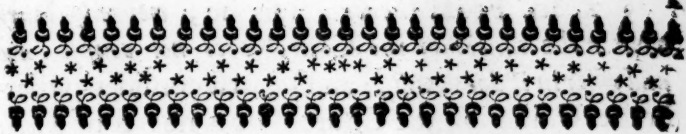
N. 232. The Dr. is abundantly satisfied that there always has been from the first planting of Christianity, and that there always will be to the end of the world a true visible Church. And yet §. 50. he does not think that the Church must needs be owned to fail if there should be no visible Organized Church with whom we could hold Communion.

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N. 240. That Argument is shown to be good which proves from the perpetual visibilitie of the Roman Church, that it is the Indefectible Church, of which our Saviour promised, that the Gates of hel should not prevail against it.

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CHAPTER I.

*Concerning the Unitie of the Catholique Church
in Heaven and Earth.*

§. p. 6. **H**IS Grand Principle, as I have said in the Preface, is this, that *the whole Church in Heaven and Earth is the One Church*, from whence he concludes, that to place the Unitie of the Church in any thing that can concern onely one part of the Church, but not the whole, as suppose, that part which is on Earth, not that which is in Heaven, is manifestly absurd, becaus it does not give an account, how the whole Church is One, and yet the Onenesse of the Church properly relates to the whole, not to a part, for a part be it never so much one, can be but One part, not the One Church.

1. Replie. All this and more that he has said there to this purpose is very true, if by *One Church* we understand the Church as it is taken in the greater Latitude, that is, as it comprehends the Church in Heaven and the Church on Earth; but it is impertinently alledged by him as a Principle to offend us withal: For what Catholique, or what Man of common sense was there ever yet in the world, who endeavoured to make the Church One as the word *Church* is taken in the greater Latitude, by such an Unitie as *can concern onely one part of it?*

§. 2. Ib. From hence, saies he, we may learn wherein the unitie of the Church does not consist, and and wherein it does consist; and he first considers wherein the Unitie of the Church does not consist. As first, the unitie of the Church does not consist in it's being One Organized Politique Bodie, under the government of One Visible Head upon Earth.

2. Replie. This is a terrible blow, and altho it be aimed at the Pope, yet it neither hurts him, nor any one of his belief. For it is no Doctrin of ours, that the Pope is Head of the Invisible as well as of the Visible Church, that is, that he is Head of the Church taken in the greater Latitude, notwithstanding the frivolous reasons which, he saies, are apt to make him suspect it. He knows well enough, that this is none of our Doctrin, nay he saies, that he supposes it is not, and therefore he sets down in behalfe of us this Replie to his Inference which we willingly admit, viz that when we speak of the unitie of the Church, we mean onely the unitie of the Church on Earth, and that the Pope is the Visible Head of this unitie.

§. 3. p. 7. To which he Answers, that then we must grant, that we speak very improperly, because the Church on Earth is not that One Church which is the one Bodie of Christ, and therefore the unitie of the Church does not consist in the Headship of the Pope, but that we ought to say, that the unitie of the Church on Earth consists in it's union to the Pope.

3. Replic. This is meer trifling; for when he had drawn an insignificant Inference against us, and alledged for us a just answer to it, he here tells us that we speak *improperly*, that seing our Doctrin cannot justify his Inference, he may show the necessitie of it from our *improper* words and expressions. He would have done much better and more like a fair disputant, if he had blotted out that Inference, after he had reflected on the false supposition which it proceeded on. But this would have spoiled a pretty compact Paragraph, where the reasoning was strong and all clear, if we had held the same Doctrin which it supposes: and seing we do not, this Paragraph must be published with the rest, and our *improper* words must passe for a just occasion for it.

4. But pray, Sr, why do we speak *improperly*? We use the same manner of speech as our Forefathers have done before us, which has been so *proper* and clear till this your new way of putting an *end to wranglings*, that none of your writers that I know of, have ever found any fault with us for the same. When we dispute with Protestants about the Church we speak like Contravertists, that is, we take the word *Church* in that sense wherein it is the subject of the differences that are between us. We have no dispute with you about the *One Church* as it includes the souls in Heaven and the Faithful on Earth, which may engage us to use twentie words when two or three

will do the businesse. And supposing we had any such dispute, yet there would be seldom any occasion for *distinguishing* terms, when the caus of the dispute *hic & nunc* would sufficiently determine the sense of these words *One Church*. We hold that the Church is Infallible in defining matters of Faith, that we are all bound to submit to her Decisions, that she has the power of granting Indulgences &c. Now who is there among you, who will desire us to explain, what we mean by the word *Church* in the said Propositions, whether we mean the Church in Heaven, or the Church on Earth, or both together? And if it be ridiculous to demand further light, when you are under so great a certainty of our meaning by the word *Church* in the afore said Propositions, it must needs be so too when you tel us, that we speak *improperly* when we say that the B. of Rome is Head of the Church, and desire to learn from us of what Church we affirme him to be the Head, whether of the Church in Heavé, or of the Church on Earth, or of both together? Sure our Saviour does not speak *improperly* when he saies *Dic Ecclesia, Si autem Ecclesiam non audierit &c. Porta inferi non pravelebunt adversus eam &c.* which places relate to the Church on Earth, whatever their further meaning be. Finally, custome which is a secure Principle to relie on for the sense of words, is a sufficient warrant for us to retain the same terms we use at present, and therefore I shall still make bold

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bold as often as I say that the B. of Rome is Head of the Church, to signifie thereby, that he is Head of the Church on Earth without fearing your reproaches of speaking *improperly*.

§. 4. He 2. Answers our aforesaid Replie, that *therefore we must quit all our Arguments for the Pope's Headship, taken from the Church's being One, the One Bodie of Christ; for the Church on Earth is not this One Bodie of Christ, and therefore it does not follow, that becaus Christ has but One Bodie, therefore the Church on Earth must have One Visible Head.*

§. 5. Replie. We may easilie quit all our Arguments for the Pope's Headship taken from the Church's being One, the One Bodie of Christ, if by these terms be meant the Church as it includes the B. souls in Heaven, and the Faithfull on Earth. For I know of no Arguments we have that are derived barely from thence; neither do we say, that becaus Christ has but One Mystical Bodie, therefore the Church on Earth must have One Visible Head, but onely that becaus Christ has but One Mystical Bodie on Earth whereof he is the Invisible Head, therefore the Church on Earth as it is also a Visible Bodie and Societie must have One Visible Head. The Dr. has no reason to quarrel at the terms of *One Mystical Bodie on Earth*, becaus he grants the Church on Earth to be Mystically One, and on the other side, he cannot be ignorant, that it is called by S. Paul the Bodie of Christ 1. at Cor. 12. *Vos estis Corpus Christi.* Neither

ther does it follow, becaus the Church on Earth is Christ's Bodie, that therefore he has two Bodies, but onely that every part of it has the denomination of the whole, as it happens in the Bodie of a Man, where if the hand or leg be wounded, we say that his Bodie is wounded, altho his hand or leg is not his whole Bodie, but onely an integral part of it. Thus likewise we say, that the Church as it is taken in the greater Latitude is but One, and yet the Dr. will not denie, but that the Church on Earth is One also, and will not take it well, if any one infer from hence, that Christ has two Churches, becaus one and one make two.

§. 5. Ib. He thirdly answers, *Nay they must confesse, that the formal and essential unitie of the Church on Earth does not consist in it's union to the Pope, becaus the Church on Earth is one with the Church in Heaven, they being both but One Church, and therefore must have the same essential unitie; for how they should be One by two sorts of unitie, that is, be One without the same formal unitie, is very mysterious and near akin to a contradiction. And therefore since the unitie of the Church in Heaven does not consist in it's union to the Pope, no more does the unitie of the Church on Earth, the unitie being the same in both.*

6. Replie. The Church on Earth may be considered two ways, either as it is a part of the Mystical Bodie of Christ, or as it is a Visible Societie. If it be taken under the former consideration, there can

can be no difficultie in granting, that it's *formal and essential unitie does not consist in it's union to the Pope* for the reason given, viz becaus seing the Unitie of the Church in Heaven does not consist in it's Union to the Pope, so neither does the Unitie of the Church on Earth. But if it be taken under the second consideration, nothing can hinder, but that it's *formal and essential unitie may consist in it's union to the Pope*. The Dr. himselfe, if he own One Visible Church, is bound to admit of some Union which is essential to it as it is thus considered, which is distinct from that Unitie whereby it is united to the Church in Heaven, let him place this Unitie in what he pleases.

7. It is no strange thing that a Bodie of men should be capable of different Unions to different extremes, and that these Unions should be all essential to this Bodie, if it be considered as a Bodie in different respects. Thus a Bodie of Vassals which is united, and pays obedience to their immediate Prince who has a Superiour Lord over him, is not hindred from paying obedience, and being united to this Superiour Lord in all such matters, and services, as are required by the conditions of their immediate Lord's Tenure. Neither does this hinder, but that they may be united to God who is both Lord over their immediate Lord, and the Lord that is Superiour over him. And it would be very ridiculous to affirme, that it is *near akin to a contradiction*, to say, that this Bodie of Vassals

als is One by two or three sorts of Unities, which signifies no more, but that they are One two or three sorts of ways.

8. And as a Bodie of Vassals may be One two or three sorts of ways, so likewise may a part of it be One by means of an Unitie which is not common to the other part; as supposing the Prince has no Superiour Lord over him, but depends immediately on God for the power which he has over part of them. In which case the whole Bodie is One by being under the same Prince's Jurisdiction, and yet is not One if we consider the nature of the Prince's Jurisdiction. For part of them are One by acknowledging a Superiour Lord over their Prince and them, and the other part is One by acknowledging no other Superiour over them but God and their immediate Prince. Now I hardly think that any Man of sense will endeavour to prove, that one part of this Bodie of Vassals cannot be united to their Superiour Lord, because they are united to the other part which is not united to him. And yet this undoubtedly follows, if the Unitie of the Church on Earth cannot consist in it's Union to the Pope, because it is united to the Church in Heaven whose Unitie does not consist in it's Union to the Pope. Wherefore seeing the same Collective Bodies may be One and not One in different respects, nothing can hinder, but that the Church on Earth which is Mystically One with the Church in Heaven, may be Visibly

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bly One in it selfe by being united to the Pope, altho it be not One, but distinct from the Church in Heaven under this consideration.

9. When the Dr. writ this answer, he was unmindful of another Doctrin which is inconsistent with it, and which he has laid down p. 38. viz that the *Catholique Church is united in One Bodie to Christ onely, who is the onely Head of his Church, but that particular Bodies (of Christians) are under the government of particular Bishops, which makes a particular Church, and is essential to the Definition of it.* Which words import, that it is absolutely necessarie for particular Bodies to have Bishops over them to whom they are to be united, before they can be Churches; as for example Canterbury or York with the Countries adjacent to them cannot be Churches, unlesse they have Bishops. This is a very surprizing Assertion from one who proves, that the Unitie of the Catholique Church on Earth cannot subsist in it's Union to the Pope, because it is One with the Church in Heaven whose Unitie does not consist in it's Union to the Pope. For certainly particular Churches on Earth are as much One with the Church in Heaven as the whole Church on Earth can be, and by consequence if the Unitie of the whole Church on Earth does not consist in it's Union to the Pope because it is One with the Church in Heaven, the Unitie of particular Churches on Earth does not consist in their Union to particular Bishops, because these Churches

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ches are likewise One with the Church in Heaven, whose Unitie does not consist in it's Union to particular Bishops. And thus the Drs. Discourse against us is retorted upon himselfe, for *particular Churches on Earth are One with the Church in Heaven, they being all but One Church, and therefore must have the same essential unitie: for how they should be One by two sorts of unitie, that is, be One without the same formal unitie, is very mysterious, and near akin to a contradiction. And therefore seeing the unitie of the Church in Heaven does not consist in it's union to particular Bishops on Earth, no more does the union of particular Churches on Earth consist therein, the unitie being the same in both.* By which means the Faithfull are as little bound to be united to particular Bishops as to the Pope. If the Dr. be desirous to overthrow the Pope's universal Pastorship, he must seek out better reasons against it, than becaus the Church in Heaven and Earth are One Church.

§. 6. P. 8. After these Answers to our Replie he proceeds to conclude 2. from his grand Principle, that *the unitie of the Church does not consist in joyning together in the external and visible Acts of Worship, or in maintaining mutual correspondence, and intercourse with one another becaus the Church in Heaven and Earth are One without them, and so may distant Churches on Earth be without any such visible correspondence.*

10. Replie. What a strange consequence is this,

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The Church in Heaven has no external and visible Acts of Worship, and yet is one with the Church on Earth. Therefore particular Churches on Earth may be One among themselves without joyning together in the external and visible Acts of worship ! I see not why the following consequence may not passe muster in like manner. The Church in Heaven has no external and visible Acts of Worship, and yet is One with the Church on Earth. Therefore particular Churches on Earth may be One among themselves, altho they have no external and visible Acts of Worship. Nay I see not why any one may not draw the following consequences, viz The Church in Heaven has no Faith, and yet is One with the Church on Earth. Therefore particular Churches on Earth may be One among themselves without Faith; as likewise the Church in Heaven has no Sacraments, and yet is One with the Church on Earth. Therefore particular Churches on Earth may be one among themselves without Sacraments; or thus, The Church in Heaven and Earth are one without any reciprocal and common Right of giving and receiving the Sacraments from each other. Therefore particular Churches on Earth may be One among themselves without any such reciprocal and common Right, which shall be proved false presently. The Drs. thoughts are so fixed upon the invisible Union whereby the Church in Heaven and Earth become the One mystical Bodie of Christ, that he seems to have wholly forgotten, that the Church on Earth is one Visible Societie by our

Lord's Institution, and that whenever we break the Conditions of this visible Societie which are not such as are common to the Church in Heaven, we at the same time forfeit our Union with the Church in Heaven.

11. These words *external and visible Acts of worship* may signifie either 1. the Liturgie; or 2. the Sacraments; or 3. Preaching; or 4. meer Ceremonies, as Ceremonies do not import Religion, nor the immediate worship of God, but onely the garnishing of the dishes that are served up in God's House, that is, the decent, grave, and solempne ways whereby we use to expresse our Religion and Worship of him. In which sense Ceremonies may be said to be *external and visible Acts of worship*. I suppose this Author means to say, that the Unitie of the Church does not consist in any of these *external Acts of worship*, since the Caus of the Reformation, which he has all along before his eys, requires that it should be so. I shall therefore consider them all in their order.

12. As to the first, if the word *Liturgie* signifie no more than (as Protestants have Christned it) a Common prayer, or publique Service made by the Church, wherein she offers up her Supplications to God, and wherein the Minister sometimes takes himselfe and distributes the Communion to the People, there can be no dispute, but that the Unitie of the Church does not necessarily consist in *joyning together in it*, and the same

Doctrin

Doctrin which is delivered below concerning Ceremonies must be applied to it as it is taken in this sense. But if it signifie the same thing still, as it did before the pretended Reformation of the Church, viz Masse, or the Unbloudie Sacrifice of the Bodie and Bloud of our Saviour as a Propitiation for the living and the dead, it may be considered either according to it's Forme, or according to it's substance. If it be considered according to it's Forme, that is, according to the manner of it's performance, it's several parts, collects and variations suitable to the seasons and Festivals of the year, the same Doctrin that is delivered below concerning Ceremonies must here likewise be applied to it, at it is taken in this sense. Neither can the Unitie of the Church necessarily consist in *joyning together in it*, becaus the manner of offering this Sacrifice has never been one and the same throughout the Catholique Church, as neither is it at this day, manie of the Oriental Christians who communicate with the see Apostolique, making use of the Liturgies of S. James, S. Basil, and S. Chrysostom, which are likewise common to the Schismatiques in those parts. And altho the present Roman way of offering this Sacrifice has prevailed in most parts of the West ever since the first planting of Christianitie among them, yet manie Antient and famous Churches in these Countries have had, and still have some special differences of their own annexed to it. Nay the Bishops of Ro-

me have in several Ages made several additions and alterations in the forme of it , according as they judged it to conduce most to the edification of the Faithfull.

13. But if the *Liturgie* be considered precisely according to it's substance, that is , the Consecration of the Sacramental Elements and the Oblation of them , the Unitie of the Church necessarily consists either in *joyning together* in it , or in *joyning together* to renounce it. For those who own this Sacrifice, hold it for a Fundamental Article of their Faith , which if it be , all Christians ought to *joyn* in it ; and if it be not , all Christians ought to renounce it. So that here is a difference in a matter of Faith in the Unitie wherof the Unitie of the Visible Church principally consists , since Roman Catholics hold an Unbloudie Sacrifice to be a Revealed Truth , and Protestants account it for an *idolatrous Fiction*.

14. If it be said , that an Unbloudie Sacrifice is a Non-fundamental Point , and that therefore the Unitie of the Church on Earth may wel subsist without the belief of it , altho it should chance to have been Revealed : I answer , that the Church on Earth cannot be One with the Church in Heaven , unlesse every Reuealed Truth be Fundamental and necessarie to be believed.

15. For it is impossible to conceive how the Church on Earth should be one with the Church in Heaven , if the *Faith* of the Church on Earth does

does not correspond with the *Vision* of the Church in Heaven in all such Points as are *sufficiently proposed* to her belief ; for the Church on Earth should *believe* nothing to be true , which the Church in Heaven does not *see* to be true ; nor *believe* any thing to be false , which the Church in Heaven does not *see* to be false ; for seeing the translation of souls into Heaven changes their *Faith* into *Vision* , the Objects of their Faith are still supposed to be unalterably the same when they are *seen*, as they were before when they were only *believed*. Wherefore if the Church in Heaven *sees* any Object of our *Faith* to be otherwise than as we *believe* it to be , she cannot be One with the Church on Earth , neither can the Church on Earth be united to the Lord of Truth to whom the Church of Heaven is united , but has renounced the *Gospel-Covenant* which was the Medium of their Union together and of both of them to Christ. There is to be only *one Faith* on Earth , becaus there is only *one Vision* among the B. souls in Heaven (I mean only *one Vision* in relation to such Objects of our Faith as are Revealed in the Gospel.) The *Vision* of the Church in Heaven shall be the touchstone of our *Faith* , becaus it contains the truth of the Gospel. And in this sense we are to understand that saying of our Saviour , (*) *The word which I have spoken shall judge him at the last day*. And thus likewise it shall be true what is said of the Apostles , that they shall judge

(*) *Ioan. 12.*

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the twelve Tribes of Israel, by convincing them, that every tittle of what they preached on Earth was infallibly true by the ocular experience which they have had therof in the Divine Essence.

16. Again. There is no Point which the Church on Earth has a *sufficient Light* to judge that it is Revealed by God, which does not afford a necessarie Object of Happinesse to the Church in Heaven, becaus there is no such Point which does not argue in God some necessarie perfection relating either to his Wisdom, Justice, Power, Mercie, Goodnesse, or some other Attribute in the knowledge and love whereof the Happinesse of the Church in Heaven consists. Now nothing can be an unnecessarie and Non-fundamental Object of Faith to the Church on Earth, which is a necessarie Object of love to the Church in Heaven, becaus the belief of those Objects which make the Church in Heaven Happie, is ordained by God as a means to lead the Church on Earth to the enjoyment of the same happinesse. Does Dr. Sherlock think, that we shall ever enjoy or have a *sight* of those perfections in God, which he has designed as a reward of our *Faith*, if we positively disbelieve such Divine Revelations as have a connexion with them? Does he think that God will ever save us, if we reject those means which he has appointed for our salvation, as al do who disbelieve a Revealed Truth when there is *sufficient light* to know it? If He

not conceive this, let him grant, that the Church on Earth cannot be One with the Church in Heaven, unlesse every Bodie and Congregation whereof it is composed, concur all alike in the same Points of Faith. And methinks a man of his Principles, if he will but seriously examin the Truth of them, should be wel disposed to close with me in this Conclusion. For seing in his way the Catholique Church upon Earth is composed of manie several Bodies of Christians who are at variance among themselves, what Doctrins are Fundamental and what not, and seing every one of them hopes to be saved by the *belief* of such Doctrins as they account Fundamental, it is impossible, that they should be all of them One with the Church in Heaven, unlesse the Church in Heaven be said to *see* Contradictions in God; becaus all these Bodies if they are taken Collectively believe Contradictions, and all of them but one must necessarily refuse to give their assent to God when he speaks to them with *sufficient clearnesse*. For as God has Revealed but one Truth, so he cannot propose any more than one Truth to the belief of men. Which shows the necessitie of maintaining, that such Gospel-truths as the Church in Heaven *sees* in God and which are *sufficiently proposed* to the *belief* of the Church on Earth, are to be found all together onely in one Congregation of Christians who are of the same denomination, which Protestants universally denie, and which we *affirme* to be most

true of such Christians, as communicate with *S. Peter's Chair* all the world over.

17. I said above, that *The Faith of the Church on Earth ought to correspond with the Vision of the Church in Heaven in all such Points as are sufficiently proposed to her belief*; From whence the Dr. may chance to object, that one and the same Faith is not *sufficiently proposed* to all the disagreeing Bodies of Christians that compose the Catholique Church; as for example, that the Real Presence and an Unbloudie Sacrifice are not *sufficiently proposed* to the belief of Protestants. And therefore they may be all One among themselves and with the Church in Heaven, because their Faith *corresponds with the Vision of the Church in Heaven in all such matters as are sufficiently proposed to them*. And in case the Church in Heaven sees any thing to be true which they *believe* to be false, or any thing to be false which they *believe* to be true, this is onely in such Doctrins as are not *sufficiently Proposed to their belief*.

18. I answer, that the objection would be of very great force, supposing God had made every person the *Proposer* of his to own Faith himselfe, and put the Scripture into our hands to be interpreted by us according to our own private humour, and fancie, and reason, without any obligation of conforming our judgments to any external Authoritie. But our all-wise Lawgiver who has ordained that the Faith of his Church shall be

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but One, has taken other measures to compass this end, than such as unavoidably tend to the making of it various and contradictorie, as may be seen below in answer to §. 22. Chap. 2. where I have shown the Infallibilitie of the Church, and in answer to §. 28. ib. Where I have shown it's Authoritie in a General Council or Visible Tribunal. And if the Dr. tell me, that neither the Infallibilitie nor Authoritie of the Church are *sufficiently proposed* to the belief of Protestants; I answer, that their disbelief of these Doctrins is no Argument at all that they are not *sufficiently proposed* to them, as the Infidelitie of the Jews was no Argument, that our Saviour had not given them grounds *sufficient* to believe in him. No doubt, but the Jews would have believed in him if they had judged those Motives and Reasons whereby he proved his Mission, to have been strong, and convincing. No doubt, but they would never have *crucified the Lord of Glorie*, if they had known him to be the *Lord of Glorie*. But this ignorance could not excuse them from the damnable guilt of their Infidelitie, because it was voluntarily brought upon themselves through their spiritual pride and obduracie, which were the occasion, why those Motives and Reasons which our Saviour made use of in order to their conversion, wanted the good effect which he designed by them. The Motives were in themselves strong and convincing, but they resolved not be convinced there-

by, because they resolved to continue in their pride and obduracie which kept them from a conviction. Others who were of a more humble and docible temper, as the Apostles, the 70. Disciples &c. and the Gentils in succeeding times, believed him to be the Messia upon the same Motives which could not prevail with the Sanedrim, and Pharisees to give any credit to him, which clearly shows, that his Mission was *sufficiently proposed* to the belief of them all, altho there did not follow the same conviction in all. For what can rationally convince one man, may as rationally convince another of equal parts and endowments, if he be as willing to be convinced. They did not know him to be *the Lord of Glorie*, but they ought to have known him to be *the Lord of Glorie*, and they ought to have kept their hands innocent from his blood. And therefore their ignorance became criminally sinful, and their Infidelitie which ensued upon it, was a just forfeiture of their Union with the Church in Heaven, which saw Christ to be the Messia and the Holie One of God.

19. If the Dr. think fit to denie, that the Mission of our Saviour was *sufficiently proposed* to the unbelieving Jews, let him make out, if he can, how their infidelitie was a sin. And if he grant that it was *sufficiently proposed* to their belief, the consequence is, that the *sufficiencie* of a *proposal* of a matter of Faith is not alwaies followed with an assent and conviction of mind. And hence it is plain, that

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he cannot pretend, that the Infallibilitie and Authority of the Catholique Church are not *sufficiently proposed* to the belief of Protestants, because they cannot meet with any convincing reasons that are able to persuade them that they are true, which is no more than what the Jews alledged against the Mission of the Son of God. The Motives which persuade the Authority of the Catholique Church are such as have continued the greatest Lights of Christianitie in the Communion of it, such as have converted millions of souls to the Faith in past Ages, and such as in the present times wherein we live, extend daily the limits of the Gospel wider and wider, and reduce the empire of Satan to a narrower compasse. They seem weak onely to those who are blind, and inefficacious onely to those who are proud and wilful. Antiquitie, Universalitie, Unitie, Sanctitie, Miracles &c. are no trifling Arguments, but such as are able to move the most wise, the most warie, and most reflecting minds in the world. They are just and vehement presumptions of Truth, and if men will but act according to their nature, and believe what is Credible, it is impossible but it must be their own fault, if they embrace not those Truths which they attest and point at. It is not enough to invalidate their force, that some things like Arguments may be brought against them. For what Truth was there ever yet so plain, against which there might not be brought some fallacious and captious appearances.

pearances of reasoning, which would not seem plain to some persons, particularly when they were engaged in an opposition by the instigation of some disorderly passion? The Sanctitie of our Saviour. was called into question, because of his easie accessse in conversing with Publicans and sinners; his Temperance. was censured for his being sometimes present at weddings and great dinners; and his Miracles were traduced as tho they had been done by the help of the Prince of the Devils. What excellent Inducements were these to believe in him, and how unworthily were they rejected on frivolous accounts! A meer colour will serve malice to work upon, because it never acts according to reason. There is no sufficient fence against proud, perverse, and crooked Spirits, who seeing all things by their own light, vilifie when they ought to esteem, envie when they ought to admire; and hate when they ought to love. Let Protestants be of an humble and docible disposition, and they will not want reasons to believe the Authoritie and Intallibilitie of the Church. Let them lay aside presumption in their own abilities; and then they will easily see the strength of those Motives of Credibilitie which attend the Church in all she *proposes*. Saints and Holie men without number have been influenced by these Motives, and so may they too, if they will do their parts to dispose themselves for the attaining of Sanctitie. Men of the greatest wit and Judgment have yeelded to them, and so may they too, if

they will forsake fancie, and Passion, and interest, which are bad attendants on wit, and judgment. And if they may be rationally and prudently convinced by them, they are under an obligation of being convinced by them, and their disbelief of those Doctrins which they recommend, will be a forfeiture of their Union with the Church in Heaven, which necessarily *sees* the truth of all such Doctrins as God has furnished with so many powerful Motives, as are able to extort from men a rational and prudent belief of them.

20. As to the 2. If he mean when he said, that *the unitie of the Church does not consist in joyning together in the external and visible Acts of Worship*, that it does not consist in the same Sacraments, enough has been already said. For if the Unitie of the Church must consist, as we have seen, in the same Faith through all it's parts, it must needs consist in the same Sacraments which are matters of Faith, and the same Principles which evince, that there is no distinction of Faith into Fundamental and Non-fundamental, will prove likewise, that there is no distinction of Sacraments into Fundamental and Non-fundamental.

21. But if he mean, that *the unitie of the Church does not consist* in a mutual and indifferent Administration of the Sacraments amongst all the parts of it, so that it may subsist altho the several Bodies and Congregations wherof it is composed, refuse the Sacraments to one another; I answer, that
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this Assertion is very false, how serviceable soever it may be to the Reformation, because it destroys that *Right* which this Author in his *Vindication of some Prot. Princ.* p. 33. frankly acknowledges that *all true Christians have to Communion in all true Christian Churches*. I shall first say somewhat of the nature and causes of this *Right*, and then take his answer into consideration.

22. The Church is *One Societie*, *One Familie*, and *One House*, which names do not onely import a difference of Offices for Government, but likewise certain common Priviledges which every child of the Church has a *Right* unto, as may be gathered from the nature of Civil Houses and Societies from whence the Analogie is taken. It is *One Spiritual Familie*, *Societie*, and *Hous*, because the institution of it by our Saviour is for a Spiritual end viz the obtaining of the Kingdom of Heaven. For which reason the Priviledges of those who belong to this *Familie* are to hear the word of God, to be present at the common Liturgie, and supplications that are made him, to receive the Sacraments, and to partake of all other Spiritual favours which were deposited by our Lord in the hands of the Governours of it for the publique good of all those, who shall not forfeit their Claim to the same.

23. There are certain Conditions requisite for the admission and continuance, of the Members of all Societies; and thus it is here also in this Societie which

our Lord has founded. Faith and Obedience are the necessarie Conditions of our admission into it, which being accompanied with suitable dispositions of heart give us that *Right* whereby we pretend to the benefit of Christ's Sacraments. For if I am of the same Faith of the Church, and obedient to the Authoritie which Christ has placed therein, and not conscious to my self of any mortal sin, or in case I am conscious, if I am contrit for it, I am a pious and dutiful Child of the Church, which is the *Right* by which I claim the benefit of the Sacraments of the Church. And if I have a *Right* to receive them, they cannot be denied me in whatsoever part of the world I am by those who are empowred to administer the same without a great injustice, and a breach of the just OEconomie of the *One House*, and *Familie* of Christ Jesus. Seing they are one with me as I am one with them, there can be no reason why they should exclude me from a common good, which was committed to them for no other caus, but that they should dispense it to all those who have a *Right* to receive it. For the Governours of this *Hous* have not an arbitrarie and Despotical power over the Members of it, but are to act as Ministers, who depend on the Rules of Government which Christ Jesus left them upon it's first establishment. So that the *Right* we have to partake of the Sacraments is so absolute so long as we observe the aforesaid Conditions, that whatever Kingdom, Province,

vince, and Countrey of the World we are in where there are any Apartments belonging to this *One House*, we ought to be received therein as frankly and heartily, as tho it were in the Church where we were born, and had our usual residence. What is here delivered is no more in substance, than what the Dr. confesses in the Book and place aforesaid; unless it be the Point of Obedience, which I have mentioned rather to set our Doctrine down complete, than because I am willing at present to enter into a Controversie with him about it, which shall be done elsewhere.

24. Let us now see whether the Unitie of the Church can subsist, altho the several Bodies and Congregations wherof it is made up, refuse the Sacraments to one another. I am perswaded, that nothing lesse than the meer force of truth and the great Authoritie which appears in Scripture, the Fathers of the Church, and Christian Principles could extort from him a concession which is so advantageous to Catholiques, as that *all true Christians have a Right to Communion in all true Christian Churches*. For the Unitie of the Church which includes this common *Right* is onely consistent with our principles, who make the Catholique Church to consist of Christians of one denomination, and who are in a perfect harmonie among themselves in all matters relating to Faith, by which means all the Faithfull throughout the World have the same Right, and are under the same

me Conditions of receiving the Sacraments. Whereas in the Protestant way, who will have the Catholique Church to result out of several Bodies and Congregations of Christians, who disagree in matters of Faith, that is, in such Points which some of them affirme to have been Revealed by God, and others again maintain to be false and erroneous, it is impossible, but that there should be as manie different *Rights* to give and receive the Sacraments as there are Bodies that disagree in Faith; becaus the children of each Bodie are not common to them all, inasmuch as they are under different Conditions of receiving the Sacraments, and are onely children of thir own Bodie by professing the Faith of their own Bodie, from whom alone they have a *Right* (if they have any *Right* at all) to ask the benefit of Christ's Sacraments. Neither do their Pastors pretend to any *Right* and Power to dispence them to any others than such as professe their own Faith, lest they give our Lord's Bodie to those who will eat it *unworthily*

25. I'll give an instance in Catholiques and Protestants, and the same may serve for other disagreeing Bodies, as thole of the Greek Church, Nestorians, Eutychians &c. if this Author account them for Members of the Catholike Church as he does Catholiques and Protestants, and by consequence that they are *true Christians*, and by consequence that they have a *Right to Communion in all true Christian Churches*. If I who am of the

Catholique and Romain Faith , should applie my selfe to Dr. Sherlock for the Communion , he would bid me abjure the B. of Rome's Universal Headship ; if to Dr. Stillingfleet , he would require me to quit my Worship of Saints and Images , and if to the Disciples of Dr. Tillotson , they would catechise me about Transubstantiation , and the veracitie of my senses. And as they affirme , that they have no *Right* , nor Power to give the Communion to one of my Faith , so neither does the Church wherof I am a Member , pretend to any *Right* or Power to give it to any one of their Congregations. Nay neither I nor any of my persuasion can with a good Conscience ask it at their hands , as they also believe , that they cannot ask it at ours. Each of these Bodies looks on the others Faith , worship , and Sacraments to be so far from appertaining to them so as to joyn in the participacion of them , that they judge it impious and profane to pretend any *Right* to them. And certainly nothing can be lesse mine , or more anothers , than that which I positively renounce , and which I firmly believe , that I cannot challenge to be mine with a good conscience. If each of these disagreeing Bodies say , that their Altar belongs onely to men of their belief , shall we not say , that the Altar is theirs , if we wil not be of their belief ? And if there be three Bodies who affirme this of their respective Altars , shall we not say , that each Bodie's Altars is it's own exclusively to
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all others? And if each Bodie's Altar be it's own exclusively to all others, shall we not say, that there are three Altars, if there be three Bodies? And if there be three Altars, shall we not say, that there be three *Rights* to receive the Sacraments, and three Churches, that is, three *Societies*, *Houses*, and *Families* of Christ Jesus.

26. One Chimera never comes alone; which observation in Metaphysiques we find by experience to be true at present. For as great as this absurditie is, yet it has God himselfe for it's Author, if any credit be to be given to a certain Principle of Dr. Sherlock's, which he had not in view when he granted *all true Christians to haue a Right to Communion in all true Christian Churches*. For he holds, that each Congregation of the pretended Reformed Church, and every individual person among them are the proper and soveraign Judges for themselves, what Doctrins are true, and what false; what are truly Revealed, and what are only said to be Revealed, Now he cannot denie the same Priviledge to other disagreeing Bodies, which if he grant, he must acknowledge, that they have as much *Right* to judge of Faith, and Doctrin, as he himselfe or any of his Communion. From whence it follows, that seing the *Right* of giving and receiving the Sacraments is necessarily annexed to the Faith of the givers and receivers of them, these disagreeing Bodies can only pretend a *Right* to give and receive the Sacraments

ments to and from those persons whom they know to professe that Faith which they judge to be true, which to be sure will be always the same which they professe themselves. And if they have a *Right* of judging that their own Faith is true, and this, as Protestants will have it, by God's appointment, they must consequently have by God's appointment a *Right* to give and receive the Sacraments onely to and from those persons whom they hold to professe the true Faith, that is their own. Wherefore supposing these disagreeing Bodies be three in number, there are by God's institution and appointment three distinct *Rights* to the Sacraments, and the dispensation of them must be said to be so contracted, and limited by three distinct Conditions, viz three distinct Faiths, that the *Right* of giving and receiving the Sacraments in each Bodie must terminate within themselves alone, and among the Members of each Bodie.

27. These three distinct *Rights* and Altars necessarily infer three distinct Communiones. And then let the Dr. make out the *unitie of the Church* whose whole *mysterie*, he saies ubi supra, is no more but this, that the whole Christian Church by the Institution of our Saviour is but One Church, and this One Church is One Communion, that is, One Bodie and Societie wherof all Christians are Members, and wherein they have a *Right* to communicate in all Christian Priviledges, and both a *Right* and obligation to communicate in all Christian Duties. He must

be a very subtle discourser, if he can reconcile this Unitie of the Church with several distinct *Rights* to administer the Sacraments, which are nothing else, but so manie *Rights* whereby the disagreeing Bodies of Christians are empowred to continue in a state of disunion from one another; or show how they can be *One Bodie* and *Societie*, where the advantages are not common to all the Members that are said to compose it; or how that can be *One Familie*, *Hous*, and *Communion* in which God has appointed three distinct tables, and the Overseers and Stewards of each Company are to act so independently of the Stewards and Overseers of the other Companies, that they are not so much as obliged to follow their advice and judgment in any thing: and in which each Company is bound under damnation to eat by it selfe, and rather to fast than to take our Lord's Bodie with any of the other Companies, so long as they persever in their own Faith, which they are commanded not to forsake whilst they believe it to be true, and not to mistrust whether it be true, whilst they are perswaded that it is so by their private reason.

28. From what has been said I infer the vanitie of the pretence, that manie disagreeing Bodies of Christians such as I have mentioned above, may be *One* in Fundamental Faith. For if this were so, they could not have manie distinct *Rights* to the Sacraments, because the *Right* of giving and

receiving the Sacraments is, as I have said, necessarily annexed to the Faith of the givers and receivers of them, which if it be said to be Fundamentally One among Christians who differ about Faith and Doctrin, it must be said in like manner, that there is one common *Right* of giving and receiving the Sacraments among them, which we find by manifest experience to be contradicted by the practice of those disagreeing Bodies, who all thinck it a sin to give the Sacrament to any others than those of their own Communion and belief.

29. As to the 3. I answer, that seing preaching is nothing else but the deliverie of God's word, and God's word is matter of Faith, as the Unitie of the Church necessarily *consists in joyning together* in the same Faith, so it must needs *consist in joyning together* to deliver and hear the same word of God.

30. As to the 4. If he mean by *joyning in the external and visible Acts of Worship*, that the Unitie of the Church does not consist in the same Ceremonies, I answer, that his inference may bear a double meaning, either 1. that the Church would not be One if the same Ceremonies were not observed in all the parts of it; or 2. supposing that there are different Ceremonies allowed by the Church in different parts of it, that whoever obstinately opposes them in the places where they are practiced, does not cease to be a Member of the

the Church altho he be excommunicated for the same. We Catholiques do not own Ceremonies to be necessarie to the Unitie of the Church in the first of these senses, but onely in the latter, according to which my Answer proceeds.

31. I say therefore, that the Unitie of the Church does not consist in Ceremonies, if they are considered barely as they are in themselves, for under this consideration they are not Divine, but at most Ecclesiastical things; whereas the Unitie of the Church is supernatural, and results from Faith. The Unitie of the Church cannot consist in any Institution of her own; because the Church may abrogate what she has established, whenever she has as good reasons for such an abrogation, as she had for the first establishment of it. And yet she cannot destroy her own Unitie; for this were to destroy her selfe, which we are sure she cannot do, because of our Lord's repeated promises to her of teaching, assisting, and preserving her till the *consummation of Ages*.

32. But if Ceremonies are considered with relation to the Power that has approved them, and recommended them to our practice and veneration, they are thus become of a superiour degree to what they were, and are clothed with such a Dignitie, that none may dare to gainsay or slight them, lest he slight the Authoritie by which they are countenanced, And we know how dangerous a thing this is from that saying of our Saviour *He*

that despises you despises me. This is no more in effect than what is acknowledged by the Church of England in the *Chapter of Ceremonies* before the *Common-prayer Book*, where it is likewise said, that neither the *appointment* nor *alteration* of *Ceremonies* belongs to *private men* (as they will have the choice of Faith to do), but onely to those who are *authorized therunto*. This new Church was very sensible of the great danger that might accrue to her, if it were lawful for *private men* to alter publique regulations, for which reason she has taken care to secure her selfe from such factious and innovating spirits, by prefixing in the front of her pretended Liturgie and Offices such a Rule as she had not observed her selfe, when she relinquished the Customs and Ceremonies which had been *appointed* by her *Catholique Superiours*, and received from her *Forefathers* time out of mind.

33. I suppose this Author who makes Bishops *essential* to *particular Churches*, and to *belong* to *their Definition*, will not denie, but that the *Members* of *particular Churches* cannot withdraw themselves from obeying, and communicating with their Bishops on the account of such Ceremonies as they allow of as decent, and which are in themselves harmlesse and innocent. For if a Bishop be *essential* to a *particular Church*, whoever renounces his obedience to him on the account of such harmlesse Ceremonies, renounces his *Chri-*

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stianitie; for altho Christianitie do not consist in meer Ceremonies, yet it consists in *comprehended* Ceremonies as such, which signifies as much as if I should say, that it consists in Obedience whereby the Diocesans are united to their Bishops. So that particular Bishops, whom this Author *in his Vindic. of some Prop. Primo. &c. p. 96.* will have to be the proper Judges what Ceremonies are decent, and harmlesse in their respective Districts, may justly excommunicate all those who shall resist them therein; unless they can bring a Demonstration that their Commands are unlawfull. I suppose the Dr. will not say, that those who are thus excommunicated by their Bishop are One with the Church in Heaven; since a separation from Christ's Mystical Bodie is the proper effect of a just Excommunication. And if they are rightly cut off from Christ's Mystical Bodie, it follows that the Unitie of a particular Church consists in *joyning together* in the same Ceremonies. And if it be a necessarie condition of Communion with a particular Church to *joyne together* in the same Ceremonies, it must needs be a necessarie condition of communion with the Catholique Church to *joyne together* in the same Ceremonies of a particular Church. For that which makes us Members of a particular true Church necessarily makes us Members of the Catholique Church, and that which causes a separation from a particular true Church does in like manner cause a separation

on from the Catholique Church.

34. There still remains to examin that part of this passage wherein he saies, that the Unitie of the Church does not consist in a *mutual intercourse and correspondence*. Which words are of so great a latitude, that I know not how to fix a determinate meaning on them. Perhaps he may signifie thereby (in case they do not relate to what has been alreadie considered about the concurrence of the Church in the same Liturgie, Sacraments, Preaching, and Ceremonies) that the Unitie of the Church may subsist without those demonstrations of love, esteem, confidence, and concern for one another whether by word or actions, as is usual among such as are engaged in one common Caus. And I am apt to think, that this is his meaning by the exceptions which he makes (a little out of their order) against our *Worshipping* our Brethren of the Church in Heaven. For this *Worship* is a plain *correspondence* between us and them, and unlesse he had said something to show the unreasonablenesse of it, he could never have pretended to infer, that *distant Churches on Earth* might be One without any *mutual correspondence*, becaus the Church in Heaven and Earth are One without it.

35. If this be his meaning, I answer, that where there are no such reciprocal expressions of Kindnesse among distant Churches, we may presume that Faith and Charitie are wanting to some of them;

them; for Faith is operative and so is Charitie too. And where we may presume these vertues to be wanting, we may presume that there is not One Church, as where we feel no heat we presume there is no fire.

36. As to what he saies against our *Worship* of Saints, whereby he insinuates, that there is no *mutual correspondence* between the Church in Heaven and the Church on Earth, the nullitie of it appears from this, becaus he forms his Arguments from the equivocation that lies in the word *Worship*, which he honestly takes in the wrong sense. He cannot be ignorant, and our Authors have put him in mind of it an hundred times over, that the word *worship* may either signifie the supreme Honour which is due to God alone, or else an inferiour Honour which may be given to a pure creature. Thus God alone is *worshipful* as the word *worship* is taken in the first sense, and Justices of Peace are *worshipful* as the word *worship* is taken in the latter sense. The nature of *Humane acts* is measured from their tendencie to their respective Objects, and not from their names, which many times are doubtfull, and suggest such Notions as are essentially distinct. Thus the H. Ghost saies *To God alone be Honour and Glorie*, in which saying the words *Honour* and *Glorie* must be so understood, as to signifie the *Honour* and *Glorie* which is due to God alone; so that the meaning of the Text be, that we ought to give to God alone that

Honour and Glorie which are due to him alone. For Honour and Glorie may be given to Kings likewise, and to other great Personages upon Earth 1. Pet. Chap. 2. And as in this case the Dr. must explicate the word Honour and Glorie after our way, when he meets with a Quaker who imputes it as a crime to him, and a transgression of the aforesaid Text, that he Honours his Superiours here upon Earth: so I hope he will not take it amiss, if we also explicate the word worship, when we are charged with a breach of the first Commandment by worshipping our betters in Heaven.

37. Hence the weaknesse of the Drs. discourse is visible. He saies 1. that it is as absurd to Worship the Saints in Heaven, as for one Member of the same Bodie on Earth to worship another, because they are the same Bodie still, and tho there is a great difference in honour between the Members of the same Bodie, yet the relation that is between them will not admit of the Worship of any Member. For it is no Act of Communion in the same Bodie for one Member to Worship another.

38. I answer to this, that we may very laudably Worship the Saints in Heaven, if there be no greater absurditie by so doing, than for one Member of the same Bodie on Earth to worship another. For are we not tied by God's Commands to honour and respect our betters and Superiours on Earth whether Temporal or Spiritual? And if we are bound to honour them, we are bound to wor-

worship them in that sense wherein I have said that Honour and worship are the same thing. Neither can it be any inconvenience to this worship of our betters upon Earth, that we are Members of the same Bodie, seeing, as the Dr. saies, there is a great difference in honour between the Members of the same Bodie, for which reason the relation that is between them will admit of one Member's Worshipping, that is, honouring another. Nay it is an Act of Communion in the same Civil Bodie for one Member to worship, that is, to honour another, and in a sort necessarie to humane Societie, which being knit and compacted together by the subordination of Inferiours to their Superiours and betters, cannot wel susist without Inferiours worshipping, that is, honouring their Superiours and betters, which is a means of continuing them in their dutie to them, as being an acknowledgment of the distance they ought to keep from them, and of the service they ow unto them.

39. The Dr. may replie, that the word worship is not in use, when we signifie the honour and respect which we show our superiours and betters upon Earth, but onely when we give to God the honour which is due to him.

40. I Answer, that it is in use in the H. Scripture as 1. Chron. Ch. the last, where the whole Congregation is said to have worshipped God and the King. Which words being taken out of the Protestant Translation put the matter beyond dispute.

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We read it likewise 1. Kings Ch. 25. where Abigail is said to have *worshippeed* David, as likewise Gen. Ch. 24. where Joseph's Brethren are said to have *worshipped* him. Which passages the English Bible renders so as to denote that Abigail and Joseph's Brethren bowed themselves to the ground; which altho we should grant to be a true translation in all respects, yet seing Protestants, whenever we bow our selves to a Saint before his Image, call this action by the name of *worship*, there is no reason why Abigail should be denied to have *worshipped* David, or Joseph's Brethren to have *worshipped* him, when they bowed themselves to the ground before them. In Latin the case is plain, for the word *colo* which answers the English word *worship*, is indifferently used to expresse the honour which we give to God, or man. So is likewise the word *veneror*, which signifies the same thing. Neither are we wholly strangers to it in England, as when we say a *worshipfull* Knight, and give to a Justice of Peace the same epithete, which corresponds with the Latin words *Colendissimus* and *venerabilis*. And altho the use of it be not so common among us as that of *honour*, *respect*, or *Veneration*, yet there is no reason why we should not allow it as great a latitude as it has in Latin, whenever the rarenesse of it's use is turned to our disadvantage, seing we know in our souls and consciences (which are the Repositories of the Prototypes of words) that we signifie there

thereby no honour which is due to God alone, but such an one as may be paid to a finite Object. If the vulgar language of this Nation were Latin, or the Dr. had writ his Treatise in the same tongue, he must have left out most of what he has written against our *worship* of the Church in Heaven. For certainly he that owns it to be lawful to *colere* or to *worship* men with an inferior honour, would blush to maintain it to be unlawful to *colere*, or to *worship* the Church in Heaven with the like honour. Which is an evident Argument, that what he says at present is of no great moment; for what is good reason in one language cannot fail to be so in another.

41. But the Dr. may enquire, whether I am in good earnest when I say that the word *worship* signifies no more when we honour the Church in Heaven, than when we honour our superiours and betters upon Earth? I answer, that for what concerns the Controversie that is between Catholics and Protestants about our *worship* of the Church in Heaven, the signification of that word is exactly the same in both cases. For the question between us and them is, whether we give not to the Church in Heaven some Honour which is due onely and proper to God (and in case this be not the question at present, it is ridiculous for Dr. Sherlock to say, that it is *absurd* to worship our Fellow-members in Heaven with an inferior Honour.) To which question we answer, that our *worship* of the Church in Heaven

supposes them to be Creatures, as much as the honour we give to our superiours and betters upon Earth supposes them to be Creatures. And so the word *worship* suits exactly with our superiours and betters on Earth and the Church in Heaven, because we believe them to be Creatures both alike, and not to deserve any honour that is due to God alone.

42. But notwithstanding this, our Divines affirme, that the word *worship* as it is applied to the Church in Heaven, imports an honour of a higher Nature than when it is applied to our superiours, and betters on Earth (and so it fares likewise with the word *colo*,) because honour is diversified according to the diversitie of excellence in the Object. Wherefore seeing the state of the Church in Heaven by means of it's perfect Union with God and fruition of him, is of an incomparable greater excellence than our Superiours and betters upon Earth whether Ecclesiastical or Civil, hence it is they say, that the word *worship* as it is applied to the Church in Heaven, has a special difference of it's own whereby it is distinguished from the *worship* of our superiours on Earth. Which special Difference can afford the Doctor no advantage against us, because it is occasioned onely by the Preheminence which the Church in Heaven has over our superiours and betters upon Earth, which he cannot denie. He may in like manner, if he pleases, affirme that the honour which is due to Kings is different from that which is paid to any

of their subjects, and give this reason for it, because as the Dignitie of a King is incommunicable to any of his subjects, so the honour which attends this Dignitie as a shadow follows a Bodie, ought to be so far his as not to appertain to any of his subjects, no more than the shadow of his bodie does to theirs. I say if he affirme this I know of no bodie that can reasonable be angrie with him, or judge him to be Heterodox for so doing, whether his opinion be tru or false, or the reason whereby he proves it be of great or small moment.

43. Neither do our Divines onely diversifie the worship of the Church in Heaven from the worship of our superiours on Earth, but they diversifie likewise the worship of the B. Virgin both from the worship of the rest of the Church in Heaven, and of our Superiours on Earth. For altho she be a Creature as much as any Member of the Church in Heaven, and our superiours on Earth, nay as much as a pismire on Earth, and that under this consideration the word *worship* suits as wel with any Member of the Church in Heavē and with our Superiours on Earth as it does to her; yet by reason of her being the Mother of God, and because she is placed immediately after God by means of this Grace, Divines assigne her such an honour as is answerable to so great a Dignitie, which they expresse by the name of *Hyperdulia*, whereas they call the worship of the other Saints by the name of

of *Dulia*. And as they assign to the B. Virgin a *worship* different from the rest of the Saints, so whoever pleases may hold that different *worships*, or rather different degrees of *worship*, which are inferiour to the supreme Honour which is due to God alone, belong to the several degrees of the Hierarchical Orders of Spirits in Heaven, altho there want words whereby to expresse them.

44. What is here said concerning the distinctions in our *worships* of the Church in Heaven is not mentioned, as tho the Catholique Church were engaged to make it all good, she having declared her selfe no further, than that we ought to *worship* the Church in Heaven, and that it is good and profitable to invoke them, and crave their assistance, and left it to the consideration of learned men, whether the *worship* of the B. Virgin be specifically distinct from that of the other Saints. VVe never entertain our selves wick any such thoughts as these when we make our application to them, neither do our Priests when they catechise the ignorant, take care to instruct them in such niceties, which conduce litle or nothing to their salvation. Neither is it material to know, whether this *worship* may be called *Religious*, or no. No doubt, but that it is not properly *Religious* as neither is it Divine, becaus *Religion* has God for it's immediate object. But in a loos sense it may be called *Religious*, becaus of the near relation which the Saints have to God, and becaus we di-
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rect our prayers to them, that we may the more easily save our souls by the enjoyment of God who is our last end. This *worship* may be called *Religious* much after the same manner as Ceremonies are called *Acts of worship*, because of their relation and dependance on the immediate Acts of God's worship, and because they further and promote the same.

45. Thus much I have thought fit to say, to remove the odium which Protestants have annexed to the very terms of *worship of Saints*. What harme is there now in them after this explication? Can any one discover any thing here which may justify the Drs. Assertion, that our *Worship of Saints is a contradiction to the belief of One Church*? Cannot we *worship* the Church in Heaven and be One with them, as well as *worship* our superiours on Earth, and be One with them.

46. The Dr. may replie, No; because our *worship of Saints* does not onely import an honour which we do them, but includes likewise our Invocation of them.

47. What if it does? Must we needs break off Union with the Church in Heaven, because we addresse our prayers to them to pray to God for us? This is all that is meant by our Doctrin of Invocation of Saints, notwithstanding the sliendeavours of some men to perswade the people to the contrarie, by calling it *formal Invocation*, as tho there lay an Idolatrical malice under these terms

terms, and an injurie to God. It is an unquestionable truth, that Christians upon Earth may recommend themselves to one another's prayers; and daily experience teaches, that Protestants *formally* *invocate*, or pray their Ministers to pray for them, as often as they find themselves under any great affliction of mind or bodie, as believing their intercessions with God to be more efficacious than their own prayers. Now it seems very strange, that such an application to Ministers should be harmlesse and laudable in Protestants, and yet that our addresses to the Church in Heaven should be so criminallie evil in us, as to make us lose our Union with it, when we are certain, that the Saints are free from sin, and in all things conformable to the Divine pleasure, and we may presume, that they want neither power nor will to promote our requests with God, as often as they conduce to his glorie.

48. I am told in answer to this, that the case is very plain, why the practice of Protestants is very good, and ours erroneous, because their Ministers are present with them, and the Church in Heaven are at a great distance from us.

49. I have often wondred at this common answer to a difficultie so wel grounded as that which I have propoled. For what has distance or presence to do with the injurie to God wherewith we are charged by our Invocation of Saints? Or how can they contribute any thing towards the continuance

nuance, or forfeiture of our union with the Church in Heaven? The onely inconvenience which may be pretended to be drawn with any kind of colour against our Doctrin to our prejudice is, that it is a sillie thing to pray to the Saints who are at a great distance from us, which were it true, is not enough to prove it to be a wicked thing. I suppose if any Protestant at London should desire the English Ambassador's Chaplain at the Hague to pray for him, as we desire the Saints to pray for us, he would not be censured by those of his Communion, as tho he had forfeited his Union with the Church in Heaven by making such a prayer, but onely will passe among them for a mad man, which they cannot affirm of us when we pray to the Saints, as we shall see presently. Wherefore if it be no crime in Protestants to pray their Ministers to pray for them, it can be no crime in us to pray the Church in Heaven to pray for us. For in neither case is there any honour given to a Creature which is due to God alone, it being certain, that we Catholiques do no more believe the Saints we pray to from the highest to the lowest to be Gods, or fit objects for Divine honour, than Protestants believe the same of their Ministers. Nay our Doctrin in the very terms supposes there is but one God, and that all the Saints in Heaven are dependant on him, seing our prayers to them to pray to God for us, supposes the right of granting our petitions to be solely in God, and all the power

power they have of being beneficial to us to depend on his good pleasure.

50. Those Protestants who grant with the Catholick Church, that God has appointed Guardian Angels to every one of us in this our Pilgrimage; to be assistant to us and to be the overseers of our lives and actions, should have no difficulty, one would think, to hold it lawful for us to beg their intercessions with God in our behalfes. For in this supposition they are as much present to us, as we are to one another. And what imaginable pretence can there be, that we offer any injurie to God by begging the assistance of his Favourits, whom he has deputed to us to take care of our spiritual concerns? Tis incredible, that we can offend him by holding correspondence with our companions, guides, and Tutors. He speaks to us by their means: why may not we speak to him again sometimes by the same way? why may we not thank them for their good offices, and desire their continuance of them? Can any one think, that God commands, or allows of ingratitude towards Angels, when he forbids it towards men?

51. We read in the acts of the Apostles Ch. 16. of a Vision which S. Paul had, wherein we may discover a plain correspondence between Angels and the Church on Earth. For there appeared to him *v. 9. A man of Macedon who prayed him saying, passe over into Macedonia, and help us.*

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We may reasonably conclude, that the Spirit, who is here called a *Man of Macedon* was the Guardian Angel of that Countie. *Help us*, said the Angel to S. Paul, that is, *help* the poor Macedonians by removing their blindness by means of thy preaching; and *help* me in the discharge of my dutie of providing for their good. which manner of prayer is in use among us towards the Church in Heaven. For thus we pray to S. Paul, saying, *help us*, our parents, brethren, and relations, and all that stand in need of thy assistance upon Earth. And as the Angel *prayed* not to S. Paul to *help* the Macedonians whilst he was in the world, but onely inasmuch as he was an instrument of the Divine Goodness, so neither do we pray to him now he is in Heaven for any other reason. For we hold, that the *help* which we receive from him by his intercession proceeds no lesse from God's mercie towards us, than the *help* which the Macedonians received by his preaching. Thus we see an Angel become a suppliant to a man and *praying for help*, which is a terme which gives so much offence to Protestants when they read it in any of our Devotions to Saints. The Dr. will be hard put to it to give a satisfactorie reason, why it would have been a crime in S. Paul to have *prayed* the Angel to intercede with God for the good successe of his preaching, when it was no crime in the Angel to *pray* him to preach to the Macedonians. If then the *worship* and *Invocation* of our

Guardian Angels be no forfeiture of our Union with the Church in Heaven, it can be said with as little reason that the Invocation of any other Angel, or Saint in Heaven implies a crime of so heinous a nature.

§2. As to the scruple of Protestants, which way the Saints in Heaven hear, or understand that we pray to them; I answer, that they cannot know that we pray to them, or any thing else that passes in this world by vertue of any natural perfections which they have. Altho the lawfulness of their Invocation be a sacred Truth amongst us, yet it is a matter of Dispute, which way they come to know our Prayers, whether they see thē in the Divine Essence wherein they may see all creatures, or whether they are conveyed to them by the Ministrie of our Guardian Angels, or other Spirits, God having concealed from our knowledge manie things relating to the goverment of this world by his invisible Agents. It is enough for us, that the Saints may know our prayers either of these ways, without being solicitous which way it is; and the Authoritie of the Catholique Church which has always believed Invocation of Saints, ought with better reason to perswade us to continue in the profession of this Doctrin, than the uncertainty we lie under about the particular way that the Saints hear us, ought to withdraw us from the practice and belief of it.

§3. We are assured by S. John in his Revelat. Ch. 5. that *the four Beasts, and the four and twentie Elders fell down before the Lamb, having every one harps, and golden vials full of odours, which were the Prayers of the Saints*, that is, of the Saints on Earth; for the felicitie of the Saints in Heaven is complete, and they stand in no need of each others assistance, seing they all enjoy God in whom the fullnesse of all good things is. Now our Doctrin is, that the *four and twentie Elders* at this day *fill their vials with the prayers of the Saints* after the very same manner as they did when S. John saw them *full*, and that it is altogether as unreasonable to doubt, whether they hear our prayers when we addresse them to them, becaus we cannot positively say, which way they come to hear them, as it is to doubt, whether their *vials* were *full of Prayers* in S. John's time, becaus neither he nor any of his Brethren have left upon record, which way they came to be *full*. You may see in the 8. Chap. another relation how an Angel offered to God the prayers of the Saints.

§4. There are two passages in Scripture which Protestants particularly urge against our *worship of Saints*. The 1. is out of the same Book of Revelations Ch. 19. and Ch. 22. where we read that S. John who would have *worshipped* an Angel, was forbidden by him to do so, and ordered to *worship God*. They stand in great need of Arguments

who will make use of this place against us. For it is plain out of the reason which the Angel gave why he refused this *worship*, that S. John took him to be God, and therefore it is no wonder, if the Angel accepted not that *worship* from him which was due to God alone. *See thou do it not*, said the Angel, *for I am thy fellow servant*, which shows that S. John took him for the Creatour and Lord of all things. Otherwise the Angel would never have given such a reason why he should not *worship him*. For seeing it is very conformable to the Gospel for inferiours to honour their betters, we cannot presume, that the Angel would have given such a reason as destroys this precept of Christianitie. For if it be not lawful to *worship* an Angel, because he is our *fellow servant*, or fellow creature, it must needs be unlawful to *worship* or honour men, who are as much our fellow creatures as Angels, nay who by means of the inequality of their natural perfections are at a greater distance from God than Angels are. I do not see how any Protestants who hold it lawfull to honour their betters on Earth, can hold it unlawful to fall down, as S. John did, at the feet of an Angel of peace who should appear to them. Nay natural reason assures us, that it would be a sin, and a great irreverence to show him no respect, or do him no kind of *worship*; considering the Dignitie and excellence of his nature and person, and the incomprehensible greatnesse of God

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without whose order he could not make them a visit. When we honour our betters we practice humilitie, which the Angel knew to be a vertue very pleasing to an Incarnate God, and therefore he would never have forbidden the exercise of it in S. John for such a reason, as makes the most visible demonstration of it impracticable among Christians. Quakers need never desire a stronger Argument than this Text to justify their unmannerlie behaviour towards their superiours and betters, if it be once granted them, that an Angel refused an inferiour *worship* and honour from S. John, becaus he was his *fellow servant* and fellow Creature.

55. If then the Angel did not forbid S. John to give him an inferiour honour and *worship*, Protestants cannot gather from this passage any thing that may tend to the prejudice of our Doctrin of the *worship* of Saints; for all the *worship* we allow them is such an honour as may be given to creatures without any disrespect to the Creatour. And if they can prove, that S. John committed Idolatrie, we condemne him for it as much as the Angel. But there is no great fear of effecting this any further, than that he committed *material* Idolatrie, that is to say, that if he had known, or could have known, that the person with whom he conversed was not God, he would have been a downright Idolater in giving him the honour which was due to God alone, which is a crime we can never suppose the

Apostle to have been guiltie of. For we may presume, that whilst he was in these Visions, his mind was filled with thoughts relating to the Glorie, Power, and Majestie of his beloved Master, and that he had a more clear and perfect knowledge of a God, and of One God by means of those wonderful things that were revealed to him, than all mankind can possibly have by Natural discourse, which being joynd together with the Faith which he had in our Lord, can leave no room for a reasonable suspicion, whether he adored something for God, which he knew or could know to be a creature; particularly considering, that during the time of his Visions, he was freed from all sensible distractions and suggestions of the enemy, and his understanding was wholly taken up with the regalos of Heaven. His love of God could never grow lesse fervorous by the more Graces that were heaped on him, nor his Faith lesse lively by finding experimentally that several particulars of it were true. Which considerations put it out of all doubt, that as long as he was in this state, the libertie of his will was so far abridged, and limited to what was good, that he could not possibly prevaricate so far from his Creatour, as to renounce him by preferring a creature before him, or equalling a creature to him.

§6. But let us suppose now, that S. John knew the Spirit with whom he conversed to be an An-

gel, yet it will not follow from hence, that the reprehension of the Angel imports a sinfulness in the *worship* which S. John gave him. For why might not the Angel refuse to be *worshipped* by S. John because of the Dignitie of his Apostolique Character, and the honour which humane nature had attained to by the Incarnation of the Son of God? And why might not S. Iohn continue to offer it to him as he did the second time, notwithstanding this refusal, because of the excellence of the Angel's nature, and the honour which he had of being a perpetual attendant on the Lamb.

57. That famous Buffoon the Author of the *Reflexions upon the Devotions of the Roman Church* p. 433. thinks it a sufficient confutation of this reasonable exposition of this Text, to say that it makes the reprehension which the Angel gave S. John to be onely *a Copie of his countenance, and a great Complement*, as tho humilitie, civilitie, and agreeableness of conversation which are such amiable vertues in this world, ought to passe for imperfections in an Angel, If it was a *Complement*, it is not the first time that Angels and Holie persons have made use of them. And I hope the Embassie which Gabriel delivered to the B. Virgin will be never the worse liked, because he called her *full of grace*; nor the reception which S. Elizabeth gave to the same Virgin, because she said to her, *whence is this to me, that the Mother of my Lord is come to me?* Nor the replie which S. Paul

Acts 26.

Acts 26. made to Agrippa when he said, *I with that all here present were as I am*, becaus he added *except these chains*. The word *Complement* for the most part sounds ill, becaus these expressions of respect are too often accompanied with flatterie, balenesse, and vanitie; but these is no reason, why the abuse of a good thing amongst us should make us undervalue it when it is done by an Angel, or why we should ridicule it, when we are sure that it is free from any abuse. The reprehension of the Angel was a holie *Complement* as having for it's motive the most sublime Mysterie of grace; and where lies the absurditie for an Angel to *Complement* an Apostle upon the favour which Man had received from their common Lord? David *Psal. 8.* saies of man, that God at first created him *a little lower than the Angels*: and seing God took upon him afterwards, as S. Paul *ad Heb. 2. 16.* ponders, not the nature of Angels, but of men, it ought not to seem incredible, that an Angel in consideration of this honour should treat S. John as tho he had been his equal; and not his inferiour.

58. The 2. passage is out of S. Paul *ad Col. 2. 18.* *Let no man beguile you of your reward in a voluntarie (and affected) humilitie, and Worship of Angels, intruding into those things which he has not seen, vainly puffed up by his fleshly mind - not holding the Head &c.*

59. I answer, that before Protestants can alledge this Authoritie of S. Paul against our worship

ship of Angels, they must show wherein that *worship* and *humilitie* consist which are here forbidden, and what is meant by *intruding into those things which he has not seen*, and being *vainly puffed up by his fleshly mind*. All which particulars relate to some certain sort of seducers of those times of whom S. Paul advises the Collossians to have a care. There is no reason why we should conclude all sorts of *worship of Angels* to be here prohibited, because we find that *worship* condemned which is attended with a damnable curiositie, and pride. If Protestants can produce from among the antient Monuments of the Church any undeniable grounds to believe, that the Doctrin of these seducers was the very same that we hold about the *worship of Angels*, I shall confesse, that we fall under this prohibition; but if there appear no such evidence, nay if it do not certainly appear who these seducers were, or what were their precise errors, I see not why our Doctrin should passe for theirs, and this Text be alledged as a clear testimonie for it's condemnation. There is not in the whole Text any word that can be wrested to our prejudice, unlesse it be the equivocal word *worship* which has so possessed the mind of the aforesaid *Reflector* p. 430. that he thinks this passage plain enough till men *begin to play tricks with it*, as tho we were great cavillers for not suffering the word *worship* to bear what sense they pleas, and they very fair Disputants in expecting that the

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Controversie should without any more ado be brought to this issue.

60. I find in Baronius ad An. 60. such an uncertainty from Historie, that it is not easie for a man to resolve with himselfe, what was the error which S. Paul pointed at in this place, nor who were the seducers of whom he warns the Colossians. He there sets down the opinion of S. Hierom. *Ep. ad Algasiam* who being consulted by this Ladie about this passage ponders it very exactly, and yet no where saies, that it forbids all sorts of *worship of Angels*, but onely the *worship* of the Stars by the Jews; which he proves to have been an old error of theirs, who possibly might take the Stars for Angels, becaus the Pharisees, as Epiphanius reports, believed them to be animated.

61. He afterwards mentions Theodoretus upon this place, who affirms that these seducers drew a great manie unwarie Christians to their error, and that this Heresie continued in Phrygia and Pisidia for some Ages after, for which he is reprehended by Baronius as guiltie of a lapse in Historie about a Heresie, which neither he himselfe sets down in his *Heretical Fables*, nor any other Author whatsoever.

62. He lastly acquaints you with the error of Chérinthus who believed Christ to be nothing else but man, and that the Angels were above him, which inclines him to think that S. Paul reflects
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upon his followers, which might belikely enough, were it not for his saying that it does not appear, that these Heretiques were guiltie of any superstitious and Idolatrous *worship of Angels*.

63. For my part upon a serious consideration of the context of this Epistle till the verle under debate and some verses following, it seems extremely probable to me, that S. Paul reflects not onely upon the Jews for endeavouring to draw the Colossians to Judaisme which is evident in this Chapter, but also for endeavouring to persuade them to that Superstitious *worship of Angels* which is here condemned; not that I think this to have been the general judgment of the Jews of those times, but onely of a certain sect of them, who having left the true Tradition of their Forefathers about the *worship of Angels*, embraced this Noveltie through their presumptuous speculations and enquiries into the nature, perfections, and properties of these spirits, and (what is worse) perhaps into the Nature and Attributes of God. Which I hold to be S. Paul's meaning when he saies, that these seducers *intruded into those things which they had not seen, and were vainly puffed up by their fleshly mind*, pride being always the main encourager of those who eagerly desire, that their groundlesse and airie Notions should passe for truths and demonstrations. I believe likewise, that he points at the same thing when *v. 8.* he bids the Colossians to have a care of being *decei-
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ved by Philosophie (by which Theodoret understands *probabilem & ad persuadendum aptam Orationem*) that is , by captious and surprizing Arguments that were made according to the direction of Artificial Logique , and turned against any Article of the Faith which they had received , as for example , against the lawful worship of *Angels* ; which he sufficiently declares by calling this Philosophie or arguments *vain fallacies according to the Tradition of men , and the Principles of worldlie sciences , but not according to the Principles of Faith* which were delivered by *Iesus Christ*.

64. But I dare not venture to hold with Theodoretus , that these Jews caused a Heresie and division in the Church ; seing Scripture is silent in this case, and Ecclesiastical Historie and Tradition too , which are the onely Principles which we can certainly relie on for the knowledge of any matter of fact of this nature which is said to have happened in passed Ages. However I am contented at present to take no further notice of the exceptions which Baronius makes against the Authoritie of this Father in this case , nor of what he saies to prove , that the Canon of the Council of Laodicea underwritten does not relate to this pretended Heresie , as Theodoretus affirms , to the end I may have an occasion of showing, that these two most famous pieces of antiquitie which Protestants alledge against our *worship of Angels* can stand them in no stead at all , altho we should allow them all
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the force of unsuspected Historie. And by reason I have no Greek Authors by me in the circumstances I am under at present, and cannot easily procure them, I shall relate Theodoret's words out of the Latin Version which are these. *Qui legem defendebant eos etiam ad Angelos colendos inducebant, dicentes fuisse legem per eos datam. Mansit autem diu hoc vitium in Phrygia & Pisidia. Quocirca Synodus quoque que convenit Laodicea, que est Phrygia Metropolis, lege prohibuit ne precarentur Angelos. Et in hodiernum usque diem licet videre apud illos & finitimos Oratoria S. Michaelis. Illi ergo hoc consulebant, utique humilitate utentes, dicentes universorum Deum nec cerni, nec comprehendi, nec ad eum posse perveniri, & oportere per Angelos divinam sibi benevolentiam conciliare. Those, saies he, who stood in defence of the Law induced them also to worship Angels, saying the Law was given by them. This vice has continued for a long time in Phrygia and Pisidia. Wherefore the Synod which assembled at Laodicea, which is the Metropolis of Phrygia, forbid them by a Law to pray to Angels. And even to this day there are Oratories of S. Michael to be seen among them and their borderers. They therefore advised them to this (to pray to Angels) making use of the pretence of humility, saying, that the God of the universe is invisible, incomprehensible, and inaccessible, and that therefore they ought to procure his good will by Angels. The law which he saies was made to prohibit this superstitious Invocation of Angels is the 35. Canon of the Coun-*

Council of Laodicea which runs thus : *Non oportet Christianos derelicta Ecclesia abire , & ad Angelos Idololatriæ abominanda congregationes facere: quæ omnia interdicta sunt. Quicumque autem inventus fuerit occulta huic Idololatriæ vacans anathema sit , quoniam derelinquens Dominum nostrum Iesum Christum Filium Dei accessit ad Idola.* Christians, says the Council , ought not to forsake the Church , and go away , and hold Assemblies of abominable Idolatrie towards Angels : which are things forbidden. Whoever therefore is found to be addicted to this secret Idolatrie , let him be Anathema , because he has forsaken our Lord Iesus Christ the Son of God , and gone over to Idols.

65. I suppose these two Authorities are plain enough too till men begin to play tricks with them , that is , till we show that they are impertinently urged against us , which is no hard matter to do. For it is evident , that the worship of Angels which the Jews advised the Colossians to was inconsistent with the Mediatorship of our Saviour , which they placed in Angels exclusively to him. *The Law was given by Angels* , say they ; and therefore Angels are to be our Mediators with God. God spoke to Moses by an Angel ; and therefore we ought to treat with God by Angels too. God is *invisible* ; and therefore we must pray to Angels , that we may have a sight of him. God is *incomprehensible* ; and therefore it must be by the prayers of Angels , that we come to know what he is. God is *inaccessible* ; and therefore we must have access to him by

by Angels. All which Inferences from a Jews mouth ought to be taken so as to exclude the Mediation of Christ, whom this perverse generation will not allow to be our Mediator with God on any account or consideration whatsoever. And as they destroy the Mediation of Christ, so they prove it unlawful for Christians to pray to him, seeing he is God as well as man. Which may serve for a main reason, why the Canon saies, that these superstitious *Worshippers* of Angels *forsook our Lord Iesus Christ the Son of God*. I do not at all wonder, that the Canon calls this *worship a secret Idolatrie*, because it substitutes Angels in the place of Christ, who in consequence of his Incarnation, and as *Head of the Church*, has it for an incommunicable prerogative to be the supreme Mediator between his Father and the Faithfull. And altho the pretence of this *secret idolatrie* be *humilitie* arising from the consideration of God's Perfections as his being *invisible*, and *incomprehensible*, yet in realitie it destroys the very foundation of Christianitie, (which true humilitie cannot do), by making God *inaccessible* even to such souls as are the most pious, most innocent, and most affectionate towards him, for want of Goodnesse to hear their prayers if they are immediately directed to him. I say *for want of Goodnesse*; for if it be an act of boldnesse and presumption in us to make our immediate addresses to him because of this pretended *inaccessibilitie*, what is become of that Love and Good-

Goodnesse which according to the Gospel inclined him to send his beloved Son into the world to take our nature upon him; and together with our nature all our frailties that were purely natural; which consideration leads me to say, that whoever ascribes to God such an *inaccessibilitie* as this, must in consequence of this Principle hold that Christ was not God, seing the same *invisibilitie*, *incomprehensibilitie*, and *inaccessibilitie* which in this opinion of the Jews hinder God from conversing and treating immediately with the Faithfull; will prove *a fortiori*, that God could not abase himselfe so low as to be *made Flesh*, because by his Incarnation he communicated to human nature the aforesaid Attributes of *invisibilitie*, *incomprehensibilitie*, and *inaccessibilitie* together with the *fulnesse of the Divinitie*, as S. Paul saies in this Chapter, *in ipso inhabitat omnis plenitudo Divinitatis corporaliter*, which is certainly a condescension infinitely lower than to receive immediately by himselfe the prayers and petitions of men.

66. None of all these horrible blasphemies and absurdities can be charged upon our *worship of Angels*. For as we acknowledge God to be essentially *invisible*, and *incomprehensible*, so we confesse him to be essentially Good, which according to the Gospel engages him to treat us immediately by himselfe, when ever we make our address to him in his Son's name, for whose sake alone he bestows his graces and favours on us, being ri-
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rigorously *inaccessible* to all such as sue to him by any other means, or ways whatsoever. And altho we hold it lawful to pray to Angels as well as to his Son (as the Church has practised in all Ages) yet we make the intercessions of Angels to be no other than Appendixes of his Son's Mediation (which we say likewise of our intercessions for one another here upon Earth), in as much as the efficacie of their prayers has a necessarie connexion with our cooperation with the Graces which Christ has merited for us by his Passion, and an absolute dependance on the Mediation of Christ, which we never forsake at the very time that we crave the intercession of Angels. Nay when we pray to them, we implicitly beg the Mediation of Christ, because we steadfastly believe, that no petitions will be granted in Heaven, whether they are of Angels, or of Blessed souls, or of holie men upon Earth without the application of Christ's Merits to this purpose, which he as our Redeemer, and Sovereign Mediator can onely effectually procure his Eternal Father to accept. Angels may present our petitions in Heaven, but it must be Christ who takes them, and tenders them to his Father. Angels are no more than Honourable Officers attending in that Court, who according to the measures of God's Providence over his Church are enabled to speak a good word for us, but if their plea be not seconded, and promoted by our Saviour, all they can say signifies nothing with his Father.

67. This is the *worship of Angels* which we allow, wherein we neither discover any *forsaking of our Lord Iesus Christ*, or renouncing his Mediation, or the least sign of *Idolatrie*, which can make a man judge, that it was condemned by the Council of Laodicea and Theodoretus. Nay we have evident grounds to believe, that this Council and this Father practiced it no lesse than we do, becaus they admit of the *worship of the B. souls in Heaven*, which is a Doctrin so nearly related to our *worship of Angels*, that they must either stand, or fall together. The Council in the 34. Canon which immediately goes before that which I have cited, sais thus in behalfe of Christ's Martyrs. *Non oportet omnino Christianum derelictis Martyribus Christi abire ad falsos Martyres (Martyres Hæreticorum.) Hi enim alieni sunt à Deo. Quicumque autem abire voluerint, anathema sint.* A Christian ought not to forsake the Martyrs of Christ, and betake himselfe to false Martyrs (the Martyrs of Heretiques.) For they are aliens from God, and whoever will go after them, let them be Anathema; where by *forsaking the Martyrs of Christ*, and *betaking himselfe to false Martyrs* is meant the giving to false Martyrs that worship, and honour by begging their prayers and the like which is due to the *Martyrs of Christ*, or to those who suffered for him in the Communion of his Church. Which interpretation is shown to be true out of the above cited Canon, wherein the *superstitious worshippers of Angels* are said in like manner

manner to forsake our Lord Iesus Christ, and to go over to Idols, because they gave to Angels that Honour of Mediatorship which was due to Christ alone. And it is moreover proved out of the 9. Canon of this Council, which forbids Catholiques to frequent the Monuments of Hæretical Martyrs to pray there. *Non concedendum in cæmeteria, vel quæ Martyria Hæreticorum dicuntur, Catholicos orationis gratia & petenda curationis intrare.* It is not allowed for Catholiques to repair to the Church yards, or places where the monuments and shrines are of Heretical Martyrs to pray there, and to beg a cure for their sicknesse. From whence I infer, that Catholiques did, and might repair in those times for such ends as these to the places where the Monuments and Shrines were of Christ's Martyrs, since it is most incredible, and unreasonable to think, that they should believe it lawful to pray to Heretical Martyrs (whose Faith they detested) meerly because they were said to die for Christ, and yet that they should believe it unlawful to pray to their own Martyrs whose Faith they professed, and of whom they could have no doubt, but that they died for Christ.

61. Theodoretus de cur. Græc. Affect. lib. 8. de Mart. prop. fin. Is as positive for this Doctrine as we could expect him to be if he were Archbishop of Compostella at this time. His words are these. *Martyrum vero Tempia conspicua cernuntur, magnitudineque præstantia, omni præterea orna-*

tus genere variata, splendoremque quodammodo pulchritudinis suæ late fundentia, Neque vero hæc per annum semel aut bis, aut quinquies adventamus, sed in eis sæpenumero dies festos peragimus; sæpe diebus singulis eorum Martyrum Domino laudes hymnosque cantamus. Quique homines prospera sunt valetudine conservari eam sibi a Martyribus petunt, qui vero agitudinem aliquam patiuntur, sanitatem corporis exposcunt. Insuper & steriles viri & mulieres dari sibi filios petunt, qui vero parentes sunt, integra sibi & propria custodiri quæ consequuti sunt dona. Item qui peregre aliquo profisciscuntur, petunt Martyres sibi Comites esse in via, vel potius itineris Duces; qui vero sospites redierunt, gratias agunt acceptum beneficium confitentes. Non qui se ad Deos accedere arbitrentur, sed qui orent Dei Martyres tamquam Divinos Homines Intercessoresque sibi eos apud Deum advocent, ac precentur. Piè vero fideliterque precatos ea maxime consequi quæ desiderant, testantur illa quæ votorum rei dona persolvunt manifesta nimirum adeptæ sanitatis indicia. Nam alii quidem oculorum, alii vero pedum, alii porro manuum simulacra suspendunt ex argento aurove confecta. The Temples of the Martyrs, saïs he, are renowned, of passing greatnesse, set out with all sorts of Ornaments, and sending forth as it were the glittering of their beautie afar off. Neither do we assemble therin once, or twice, or five times in a year, but we celebrate many festival days in them; nay we meet here several times in the day to sing praises to the God of the Martyrs. Those who are in good health,

health, pray of the Martyrs, that it may be continued to them, and such as are under any sickness, pray that they may recover. Those who are barren beg children here, and those who have children already, pray that they may enjoy them in safety. Those who are to begin a journey, ask of the Martyrs to be their companions or rather their guides, and those who are returned safe, give them thanks, and acknowledge the favour which they have received; not that they judge that they have recourse to them as to Gods, but as to divine (glorified) men, to crave their intercession with God for them. Now that those who ask with devotion and Faith have their petitions granted, is evident from the Gifts which such as have made Vows bring in acknowledgment of their cures. For some hang up eyes, others hands and feet made in gold and silver. If this passage, do not contain the exact Doctrine of the Roman Church at present touching the invocation and worship of Saints, I am yet to seek for a due information of my Faith in this particular. And if it do contain this Doctrine, it is a vain attempt to cite Theodoretus against our worship of Angels, which comes recommended to us by the same Authorities of Scripture, the same conveyance of Tradition, and the same congruities of reason as the other, and whatsoever may be said to the prejudice of the one will have the same force against the other Doctrine, as for example, if praying to Angels be a forsaking of Christ and a secret Idolatry, praying to Saints will be so too, and the same course may be taken with

with all other Arguments , and Objections that are made against either or them.

69. Now I infer from what has been said, that what Theodoretus affirms of the Council of Laodicea , that it forbid the Colossians *to pray to Angels* , he did not mean , that they should not pray at all to them , but onely that they should not pray to them after a superstitious manner as their onely Mediators , which is the overthrow of Christianitie, and a *forsaking of Christ and cleaving to Idols*. And when he saies, that in his time there were *Oratories to be seen of S. Michael in Phrygia and Pisidia* , we are not to understand him , as tho he signified thereby , that it was a devotion proper to Heretiques alone to erect Oratories in honour of S. Michael and other Angels (for he who allows of great and magnificent Temples of Martyrs, can never account it an Antichristian practice to build Oratories in honour of Angels , provided this be done according to the Rule of the Catholique Faith, and without any encroachment made upon that Honour which is due to God alone) , but onely that those Oratories were still remaining in those parts , and frequented by Heretiques , which had been erected in former times for the superstitious *worship* which I have declared. If the Reader pleas to consult Baronius in the place which I have cited above , he will find mention made of a great manie Churches which were built in the East by Catholiques , as likewise in other parts of the

the Church in honour of Angels, and in particular that S. Michael was honoured by the Catholiques of Colosse with a sumptuous Church, and a solemne annual devotion by reason of some illustrious wonders which he wrought among this People, which we ought to ascribe to the special Providence of God, who was pleased by Miracles to confirme the Catholique Faith about the true worship of Angels in the same place, where this worship was turned into a most detestable and Idolatrous practice by Heretiques, in case there ever were any such Heretiques, as Theodoretus affirms there were.

70. He 2. sais, that to pay Divine Honours, to erect Temples and Altars to the greatest Saints advances them above the degree of Fellow-members, and if they be not Fellow-members, then the Church in Heaven and Earth is not one Church.

71. I answer, that this is a heaveie charge; but who are those that pay Divine Honours and erect Temples and Altars to Saints as to the Proprietors of them? Not Catholiques. And this Author knows as much, or (what is as bad in a slanderer) he may know as much. The chief and principal end which we propose to our selves in the erection of Temples and Altars is the glorie of God, to whom alone we offer the dreadfull Sacrifice of our Lord's Bodie. Neither do we, as the Council of Trent has observed with S. Augustin, say in the Masse, I offer this Sacrifice to thee, Peter, or to thee, Paul, but

but giving thanks to God for their victories we implore their Patronage, that they whom we commemorate on Earth will vouchsafe to intercede for us in Heaven. We offer Sacrifice onely to God in acknowldgment of his supreme Dominion over us and a propitiation for our sins : and seeing it is evident, that we do not make Peter, or Paul, or any other Member of the Church in Heaven to be God or Gods, it is a plain case, that their honour cannot be our ultimate end in the *erection of Temples*. For we erect Temples principally for the sake of Altars, and seeing the ultimate end of Altars and Sacrifices is the Glorie of God, the ultimate end of our Temples must be so too.

72. Tis true we erect *Temples and Altars* to God *in honour of the Saints*, which is far different from giving them Divine honours. For the honour we do the Saints when we frequent the Temples and Altars which bear their names is to beg their intercession, which, as I have said, supposes them to be Creatures; to set forth their prayes, which the justice of God cannot dislike, seeing they are due to their merits; and above all other things, that the more frequent consideration of their virtues may the more easily bring us to an imitation of them, which is the end of our creation. The Temples and Altars which are thus dedicated are Monuments of their Victories, and seeing we hold not their Victories to have been the effect of their natural strength, but to be the Gifts of God, their

their Temples are by consequence so manie Monuments, of God's power and goodnesse towards them. They have no other share in the honour of their Victories, than what can result from their free cooperation with the grace whereby they gained them, which altho it might be a sufficient reason why a merciful God might crown them, yet it is not looked on by us as a sufficient reason why we should rob God of his honour, and give it to them.

73. When we erect a Temple or an Altar to God in honour of S. Laurence for example, this signifies that we offer them to God in memorie of his great goodnesse in giving to this Saint such an invincible patience, and constancie as he showed in defence of the Christian Faith. It was an Argument of great power and goodnesse in God, to fortifie the soul of a poor frail, changeable mortal with so great vigour as to be able to lie broiling on a gridiron, and to be turned first on the one side and then on the other, with his senses as quick as those of his tormentors, and his natural desire of preserving his life as strong as theirs, and all this for no other reason, but becaus he would not renounce his Saviour. Now how is it possible for us to forfeit our Union with the Church in Heaven by erecting a Temple or an Altar to God in memorie of this his great power and goodnesse towards S. Laurence? And if we do not forfeit the said Union by so doing, we cannot forfeit the same by erecting a
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Temple or an Altar to him in honour of S. Laurence. For that which deserves to be honoured in S. Laurence is his patience, and constancie, which being the effects of God's Power and Goodnesse, when we erect a Temple or an Altar to God in honour of S. Laurence, we erect them to him in honour of his own Attributes, which no Protestant will denie to be lawful. We honour God whenever we honour his Saints, as we honour the Artificer by praising his work. God is wonderful in his Saints *Psal. 67.* And therefore we glorifie him in them, becaus he is *wonderfull in them.*

74. Altho it be a great honour for Abraham, Isaac, and Jacob, that their names are used to make up God's name, when he is called *the God of Abraham, Isaac, and Iacob*, yet this is no *Divine honour.* Why then should it be a *Divine Honour* to these Saints to erect a Temple to God under that name? You'l say, that this is no *Divine honour* to them, and that it is always lawful to erect Temples to God under any name that he himselve has chosen: then, say I, it is no *Divine honour* to Marie, Peter, Paul, Laurence &c. whenever we erect a Temple to the God of Marie, Peter, Paul, Laurence &c. becaus we are to understand all God's Elect under the name of Abraham, Isaac, and Jacob who are expressed in God's name. And if it be no *Divine honour* to Marie, Peter, Paul, Laurence &c. to erect a Temple to the God of Marie, Peter, Paul, Laurence &c. all the *honour* which we give to the Saints by the
erection

erection of Temples and Altars which bear their names is allowed for good and lawful. For a *Temple* which is dedicated to God *in Honour* of Marie, Peter, Paul, Laurence &c. imports no higher a degree of Honour to these Saints, than if the forme of dedication were to the God of Marie, Peter, Paul, Laurence &c. becaus it is no more than a publique acknowledgment of the Sanctitie of these Saints, of their consummated Union with God, of their power with him, and of their Predestination to Glorie, of all which Priviledges and perfections God is held to be the sole Author as much as if the Temple were dedicated to the God of Marie, Peter, Paul, Laurence &c.

75. Hence it is plain, that we do not *advance the Saints above the degree of Fellow-members of the same Bodie* by erecting Temples and Altars to God *in their Honour*, whereby we signifie onely, that they are more Honourable Members than any on Earth, which this Author has no reason to except against, seing he confesses, that there is a *great difference in Honour between the Members of the same Bodie.*

76. He saies 3. that those who *worship Saints* destroy the *unitie of Christ's Church*, by dividing the Church in Heaven, and the Church on Earth, for nothing is more contrarie to the sense of mankind, than to worship those of our own Communion.

77. I Answer, that it is questionlesse contrarie to the sense of mankind to worship those of our own Communion, if by worship be understood giving them
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Divine Honour. But I have sufficiently secured our Doctrin from this calumnie, and if I have not, the Drs. Principles will not fail to do it for me. For it is a certain truth amongst Protestants, which is likewise owned by this Author, that the pretended Reformed Churches are not the onely Church which Christ has upon Earth, but that the Roman Church and some other sorts of Christians are Members of it as wel as they, which they cannot be, if they give *Divine Honour* to Saints by *worshipping* them as we Catholiques do, as all other Christians in the world do besides Protestants, neither have we any Controversie with them, or they wirh us on the account of this Doctrin. Wherefore if those who *worship Saints destroy the unitie of Christ's Bodie by dividing the Church in Heaven, and the Church on Earth*, 'tis manifest, that Protestants alone are united to the Church in Heaven, becaus all other Christians in the world whom they call unreformed, *worship Saints*. From whence it is likewise evident, that they are the onely true Church which Christ has upon Earth, and that the Roman Church and other Churches cannot be Members of it, becaus they *destroy the unitie of Christ's Bodie by their worship of Saints*. The great art is to mend one hole so as not to make two

78 Having thus run over such Objections as the Dr. brings against our *worship* and Invocation of Saints, and proved it to be innocent, I conclude, that seing there is a *mutual intercourse and correspondence*

pondence between the Church in Heaven and the Church on Earth, there ought in like manner to be an *intercourse and correspondence* between all the parts of the Church on Earth.

79. Ib. He 3. proceeds to tel us, that *the unitie of the Church cannot consist in such Articles of Faith as have not always been the Faith of the Christian Church. For since the whole Church in all Ages is but One, it can have but One Faith.... And therefore it is ridiculous to talk of such a Power in the Church of every Age as to make, or declare new Articles of Faith, unlesse there be an Authoritie to make a new Church too in every Age.*

80. I answer, that it is *ridiculous* indeed, to say that Christ has left any such Authoritie in the world as can *make a new Church*. Which absurditie does not follow from our holding, that he has left in the Church a Power to *declare Articles of Faith*, that is, that he has given to the Church such an Authoritie as may oblige the Faithful of one Age to an *explicit* belief of some Truths, which the Church of the preceding Age believed onely with an *implicit* Faith. Protestants must needs make use of the terms of *explicit* and *implicit* Faith as wel as we for all the sport they make with them, unlesse they will denie the Authoritie of the *Acts of the Apostles Chap. 10.* from whence we plainly gather, that S. Peter had not from the time that our Saviour ascended into Heaven till this Vision at Joppe an *explicit* belief 1. that it was lawful to keep companie, or to *come in unto a Man of ano-*

ther Nation *ψ*. 28. but now, said he, to Cornelius (to whom he was directed by the Vision) God hath shown me, that I should not call any man common or unclean. Nor 2. that it was lawful to eat such meats as were forbidden by the Law of Moses, as appears from the answer which he returned to the Voice that bid him arise, kill, and eat, viz *Far be it from me, Lord, for I have never eaten any thing common or unclean ψ*, 13 14. Nor 3. that it was lawful to preach to the Gentils, and to take them into the Church, as appears from what he said to Cornelius, I have found for a truth, that God is no respecter of persons, but in every Nation he that feareth him, and doeth what is just is accepted of him, *ψ*. 34. 35. as likewise from what he said upon the amazement which the Faithful of the Circumcision were in who came along with him, when they saw, that the H. Ghost was poured upon Cornelius and his Familie who were Gentils, as wel as upon him, viz Can any one forbid these men to be baptized, who have received the H. Ghost as wel as we *ψ*. 45. 47. Which reason he gave afterwards also to the Faithful at Hierusalem, when they questioned him for having gone in to men uncircumcised, and eaten with them As I began to speak, said he, the H. Ghost fel on them as on us at the beginning. Then remembered I the word of the Lord, how that he said, Iohn indeed baptized with water, but ye shall be baptized with the H. Ghost, from which Baptisme by the H. Ghost he concludes the lawfulness of his baptizing the

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Gentils by water, and the justification of his whole conduct towards them thus: *Forasmuch then as God gave them the same grace as he did unto us who believed in the Lord Iesus Christ: what was I that I could withstand God? Whereupon the Faithful when they heard these things held their peace, and glorified God, saying, then hath God also granted unto the Gentils repentance unto life.* Chap. II. *¶. 15. 16. 17. 18.* Neither 4. had S. Peter an explicit belief, that the observance of Circumcision was not necessarie to salvation before this Vision, as well becaus we cannot reasonably suppose, that he who thought it unlawful to eat any thing that was *common and unclean* by the Law of Moses, or to keep companie and eat with uncircumcised persons, should believe that Circumcision which was a solemne obligation to keep the whole Law, did not continue still in force; as also becaus in the Council wick was held at Hierusalem concerning the difference which arose about this Sacrament, he proved the Non-necessitie of it from the descent of the H. Ghost upon Cornelius and his Familie, which was the very Argument from whence he proved it to be lawful to baptize the Gentils. Thus we see S. Peter's Faith extended to four Doctrins which he had been never taught expressly before, they having been of that number of Truths, of which our Saviour spoke, when he said to his Apostles, *I have yet manie things to say unto you, but ye cannot bear them now. Howbeit when the Spirit of Truth*

Truth is come, he shall guide you into all Truth. Iohn Chap. 16. v. 12. 13.

81. This remarkable passage of Scripture affords us an exact *instance* to all that is said at present against the Power which we acknowledge to be in the Church of *declaring Articles of Faith*. For as the Dr. concludes, that *since the Church in all Ages is but One, it can have but One Faith*, so he ought to conclude, that *since the Church which Christ left in the world was one and the same Church with that which was in being at the time that Peter had his Vision at Ioppe, and preached to Cornelius, it could have but One Faith*. And yet we find that S. Peter and the whole Church after this Vision had an *explicit* belief of several Doctrins which they believed *onely implicitly* when our Saviour ascended into Heaven. And as he concludes from the Unitie and sameness of the Faith in all Ages, that it is *ridiculous to talk of such a Power in the Church of every Age as to make, or declare new Articles of Faith, unlesse there be an Authoritie to make a new Church too in every Age*, so he ought to conclude, if he will proceed with any consequence to himselfe, that it is *ridiculous to say, that our Saviour since his Ascension into Heaven has made, or declared new Articles of Faith, unlesse he has made a new Church too*. And yet it is very certain, that the Declaration which our Saviour made to S. Peter of the aforesaid Doctrins, and Articles of Faith after his Ascension into Heaven did not *make a new Church*.

82. Thus the difficultie which the Dr. has started against us is common to Protestants as well as to us, and to all those who own the Authoritie of the *Acts of the Apostles*. Let him come off with it as well as he can. As for our solution, it is very easie and intelligible, and equally shows, that neither S. Peter's Faith after his Vision at Joppe, nor the Faith of the Church in following Ages are to be accounted *new*, notwithstanding the several Declarations of Faith which have been made since our Saviour's Ascension into Heaven. We say therefore, that our Saviours Declaration of the aforesaid Doctrins to S. Peter did not make *new Articles of Faith*, or establish a *new Church*, but onely laid a new obligation on the Faithful of believing them in *expresse terms*, which is that which we mean by *explicit Faith*, whereas before they believed them onely in *their Principles*, which is that which we mean by an *implicit Faith*. S. Peter before his Vision at Joppe believed the *Law of Christ to be a state of libertie*, and that *God would build again the Tabernacle of David out of the Gentils*; the first of which Principles he made use of in the Council which was held at Hierusalem, to shew the uselesnesse of Circumcision and the Law of Moses among Christians; and the other was managed by S. James to the same purpose. He believed likewise what our Saviour said viz *Iohn indeed baptized with water, but ye shall be baptized by the H. Ghost*, from which saying he proved after this Vision, that it was

lawful to reconcile the Gentils to Christ, as we have seen above. Therefore he believed *implicitly* all the aforesaid Doctrins which were included in these Principles; and after our Saviour had *proposed* them upon his Vision, he believed them *explicitly* and in expresse terms. So that S. Peter's and the Church's *implicit* Faith were always the same, because the Principles from whence it was inferred, were revealed and always believed; as supposing our Saviour should propose to my belief the meaning of several obscure passages in S. John's Revelations, in this case my faith would not be different from what it is now. I should onely have an *explicit* Faith of some Truths wherof I have onely now an *implicit* belief. We have here no coyning of a *new Faith*, nor making of a *new Church*, but onely a *new Declaration* and *Proposal* of such Doctrins as were delivered in the beginning by the deliverie of those Principles from whence they were deduced.

83. This solution of a difficultie which the Dr. is obliged to remove is a just answer to what at present he urges against us. For altho the Definitions and Declarations of the Church are *new*, yet the matters Defined and Declared were delivered by our Saviour either *implicitly* in such Principles from whence the truth of them is gathered; or else *explicitly* and in expresse Terms. In both which cases the Faith of the Church is the same, and by consequence the Church is One and the same

same in all Ages. For as to the first, seeing the Church has in all Ages *explicitly* believed the Principles, it must necessarily have given an *implicit* assent to such Doctrines as were contained in them. And as to the second, the vindication and declaration of a truth which was delivered in the beginning does no more than restore an Old Truth, and not establish a new one, and by consequence cannot make a new Church.

§. 7. P. 10. 11. After the Drs. endeavours to show us wherein the Unitie of the Church in Heaven and Earth does not consist, he proceeds 2. to tell us wherein it does consist, viz in the Gospel-Covenant by which we are all united in One Bodie to Christ, the one and onely Head of the universal Church..... The onely Medium or Bond of this union between Christ and his Church is the Gospel-covenant: for that is the foundation of our relation to Christ. He is our Head and Husband, our Lord and Saviour, we his subjects, Disciples, Spous, and Bodie by Covenant.

84. Replie. 'T is strange, that this Author who lays so great a stresse upon the Gospel-covenant, should not take a litle pains to give us an account what he means by it, it being not a matter evident of it selfe, and rarely applied to Controversial uses. I am perswaded, that the Unitie of the Church had wanted a Champion, had not the Ambiguities that lies in these terms set him upon the undertaking. Wherefore before I grant it to be the Bond of

union between Christ and his Church, it is fit that I establish the Notion of it, and not passe it over, as he does by acknowledging the name, and concealing from the Reader the thing signified by it.

85. We understand by, the *Gospel-covenant* the Covenant which we find mentioned by the Prophet Jeremie chap. 31. (who is quoted by S. Paul *Hebr. chap. 10. v. 16*) in these words, *Behold the days come, saith the Lord, that I will make a New Covenant with the Hous of Israel and the Hous of Juda... This shall be the Covenant that I wil make... I will put my Law in their inward parts, and write it in their hearts, and I will be their God, and they shall be my People.* The Prophet calls it a *New Covenant*, not becaus all the Elect from the beginning of the world were not included in it, but becaus Christ was to preach the *Law* which was to be *written in our hearts*, and to appear as a visible Teacher of the world after a great number of Ages, wherein men were either totally ignorant and un-mindfull of God, or else tied to the slavish and burthensome observance of Types and Figures as among the Jews, or of no lesse ineffectual Sacrifices, as among the Gentils. All which were to have an end, and to give way to the *Law of Love*, which Christ would *write in our hearts*.

86. The word *Covenant* imports a mutual Promise and obligation between two or more persons, about something that is to be done by the Promisers to the Honour, or advantage of one another

ther. This Notion of a Covenant in general is easily applicable to the *new Covenant*, or that which passes between God and man relating to the Gospel. For the performance of God's Promise to us redounds to his Honour, and the performance of our Promise to him redounds to our Honour and advantage. What God promises us is, that we shall be the *Spous* and *Bodie* of his Son if we will believe in him; and our Promise to him again is, that we will believe in him in hopes of so great a reward. But it is not sufficient for men to be comprized under the *Gospel-covenant*, that they promise to believe in the Son of God: they must likewise signify this their Promise to him in such a manner as he himselfe has enjoyed, which has been different in different Ages of the world. For we Christians accept, and lay hold on God's Promise at the time of our Baptisme, the receiving of which Sacrament is ordained by God as an expression of our assent to his Proposal to us according to that of our Saviour, *He that believes, and is baptized shall be saved. Marc 16.* Those who were of the seed of Abraham had Circumcision appointed them for this purpose, whence S. Paul calls this Sacrament *the seal of the Righteousnesse of Faith. Rom. 4.* Those who were not of the seed of Abraham from the beginning of the world, who had neither Circumcision, nor Baptisme whereby to signify their assent to God's Proposal to them, might make the same known to his Divine Majestie by their Faith

in Christ who was to come. For these chosen Vessels having been for manie Ages so very extraordinarie and few, it may be doubted, whether there were any Sacraments appointed them for this end, since Sacraments are ordained for the exterior Union of manie, as wel as to signifie a sacred thing; especially considering, that as every Divine Revelation that is made us for our spiritual good is a virtual Promise of a reward that is to be given us for our belief of it, so our belief of it is a virtual acceptance of the same reward. But we may with more probabilitie judge, that the Sacrifices which we read to have been offered by Job (and the like may be said of other Holie men of his Classe) were commanded by God, and accepted by him as an expression of the belief of the future Incarnation of his Son, and as a Condition of their becoming Members of his Mystical Bodie. And it is a matter beyond dispute, that the Sacrifices of Melchisedech were instituted for this end, seing Christ our Lord is *a Priest for ever according to his Order*. Thus these three states of men who constitute the one Mystical Spous and Bodie of Christ, make one and the same Promise to God, altho the manner of their expressing it be different.

87. I have onely mentioned Faith as a necessarie Condition which we promise to performe in the Gospel-covenant, having followed herin the method of the Church, which demands of those

who come to the Sacrament of Baptisme, *whether they believe* ? But besides Faith there is another Condition no lesse necessarie, which is Obedience to our Ecclesiastical Superiours, which the Church forbears to mention becaus it is included in Faith, which being an assent to all that God reveals, it is by consequence an assent to all such things as he has commanded for the validitie of his *Covenant* with us. Now obedience is a matter of this nature, as the Church has believed in all Ages, and as appears out of our Saviour's words to his Apostles, *He that hears you, hears me; and he that despises you, despises me. Luc. 10.* From whence we gather, that seing we *despise* onr Superiours as often as we disobey them, we *despise* Christ, as often as we disobey them; and if we *despise* Christ, we renounce our *covenant* with him. And in case this Author will not allow of this Doctrin, which shall be fully proved in the sequel of these Discourses, he must consequently hold, that Christ may have a true Church, and that his Mystical Bodie may subsist, altho all the Christians in the world were absolutely unconnected, disunited, and independent of one another in matters of Government, and Obedience.

88. Obedience to Ecclesiastical Superiours was no lesse necessarie to the *Gospel-covenant* under the Law of Moses than it is now, wherein there is this onely difference, that those who under the Old Law would not acquiesce with the determination of

of the Priests, should be put to death, *Deut. 17.* whereas under the Gospel, those who disobey their Pastors are only excommunicated, whereby they have time given them to repent. In both these cases disobedience is a forfeiture of the *Gospel-covenant*; for those who died for it under the Law died in a state of damnation as outcasts and rebels against the *chair* of Moses; and those who die excommunicated for the same under the Gospel will fare no better unless they are certain of the injustice of their Excommunication, which we cannot reasonably presume of such as are excommunicated for their errors in Faith, seeing the Gospel obliges them in such cases to *hear* those by whom they are excommunicated as they *hear* Christ himselfe. This condition appertained likewise to all those who neither lived under the Law nor the Gospel, and yet were Members of Christ's Mystical Bodie; for altho they had onely the actual exercise of Faith, yet seeing their Faith in Christ was an assent to his whole Law, it must needs have been an approbation of that Obedience to our Superiours which was to be commanded by it. Those who passe out of this life into Heaven are freed from the observance of these conditions, becaus their Faith is turned into Vision, whereby they are immediately and completely united to their Lord, whom they obeyd in their Pastors whilst they were upon Earth. They still continue in *Covenant* with him (as this Author confesses p. 12.) becaust their enjoyment

joyment of him is the end of the *Covenant*, and a reward of their Faith; and they cease not to be his Spous, because he has preferred them to a state of Glorie; So that the Church in Heaven and Earth are under one and the same *Covenant*, altho they are not both of them actually under one and the same Conditions of continuing in it.

89. Now from what I have said we may learn 1. that the Notion of the Gospel-covenant is this, *A mutual Agreement between God and some persons whom he has predestined to this favour, whereby God engages on his part, that they shall be the Spous and Bodie of his Son, if they will believe in him, and obey their Pastors whom he shall set over them, and they again on their part bind themselves by Promise to the performance of these Conditions.*

90. 2. That altho the Gospel-covenant be the beginning of our relation to Christ, as a League that is concluded between two Princes is the beginning and foundation of the publique advantages that are to accrue to each others People, yet the *medium* or *Bond* of our Union to him cannot consist precisely therein, no more than the advantages of the People can consist meerly in the League that is concluded between their Princes. For we may vow to God in Baptisme what is absolutely necessarie for the validitie of the Gospel-covenant which we will not afterwards performe. In which case we have no such relation to Christ, that he should be our Head and Husband, our Lord, and Saviour, or that

that we should be his *Disciples, subjects, Spous, and Bodie* on this account. For baptized Heretiques and Schismaticques are thus in *Covenant* with Christ, and yet they belong not to his One Bodie any otherwise than as deserters belong to the Armie which they have forsaken, which signifies no more but that they ought to be present in it, and that the General has a right to punish them for their desertion whenever they fall within his Power.

91. 3. That if the *Gospel-covenant* be taken so as to signifie, not onely the mutual promises which passe between God and man, but likewise the performance of them, there can be no dispute, but that it is *the onely Bond or Medium of union between Christ and his Church*, not that Faith and Obedience which are the things which we promise to God, are the *formal reason* of our being the *Spous and Bodie* of his Son (as shall further appear below,) but onely that they being *Necessarie Conditions* without which we cannot be it, as soon as they are performed by us, God makes us his Son's *Bodie and Spous*, whether they are exercised by us in this life, or ceas by our translation into Glorie. And here enters what S. Paul saies 1. ad Cor. 12. *By one spirit we are all baptized into One Bodie*, as likewise ad Eph. 3. *That the Nations should be Coheirs, and of the same Bodie, and partakers of his Promise through the Gospel.*

92. Having thus established the Notion of the *Gospel-covenant*, wherein shall we place the No-

on of the Church's Mystical Union to Christ as his *Spous* and *Bodie*, which is so necessarie for the understanding of the Controversie in hand? If we place it in the profession of Faith, and Obedience to Ecclesiastical Superiours, we shall exclude the Church in Heaven from being Members of Christ's Mystical Bodie, because they are exempt from these obligations. If we say that it consists in the character which we receive in Baptisme, we shall make Heretiques, Schismatiques, and Apostats (supposing they have been baptized) to be Christ's Mystical Members. And if we say, that it consists in habitual or Justifying Grace, it will not be true what the H. Ghost saies, that there are dead Members of Christ's Mystical Bodie.

93. D Sherlock gives a broad hint p. 13. and 14. that it is one thing for the Church to be united in One Bodie to Christ by the *Gospel-covenant*, and another thing to be united to him as his *Spous* and *Bodie*, which certainly he would never have done, had he considered the double meaning which I lately assigned to the *Gospel-covenant*. For altho, as I have said, the mutual Promises that passe between Christ and his Church, are the *Beginning* of the Church's *relation* to him, yet seing these Promises alone cannot unite her to him any other-wise than as Heretiques and Schismatiques are united to him, her complete Union to him must be by the performance of the mutual Promises, which they make to each other. And this is the Union
which

which makes her his *Spous* and *Bodie*.

94. I say he hints at such a distinction very clearly, for having asked the question, *how the whole Church* (in Heaven and Earth) *is but one Bodie* ? He answers that *he knows of no other way, but that they are all united to Christ in the same Covenant, and all who are thus united to him, Christ accounts for his One Bodie*. After which he saies, that *it is true indeed, that the Church is called also the Bodie and Spous of Christ, but it is called so for Mystical reasons*, which I willingly grant, but he must know that these *Mystical reasons* are the mystical Union whereby the Church is united to Christ as to her *Spous*, and wholly indistinct from the performace of God's Promise in the *Covenant*, as will appear out of these reasons which I have cited out of him below n. 96. and which being supposed here, I shall leave it to him to consider whether the *formation* of the church out of Christ's *Broken Bodie* be not the thing which God promised her when he entred into the *Gospel-Covenant* with her. Wherefore if the Churches *formation out of his broken Bodie* be her *Mystical Marriage* to him, and her *Mystical Marriage* be for *Mystical Reasons*, it follows, that these *Mystical Reasons* are the *Mystical Union* whereby she is married, and united to him. And if these *Mystical Reasons* are the *Mystical Union* whereby she is married, and united to him, it follows, that she is *One Bodie* in Christ not meerly becaus she is united to him by *Covenant*, that is, by means of the

Promise

Promises which they have made each other, but because she has received from him the performance of his Promise upon her performance of what she had promised him.

95. Since the Mystical Union of the Church to Christ is onely by way of similitude, the most effectual way to establish it's Notion will be to consult the H. Scriptures, where we shall find the similitudes set down, and the grounds of them, which are the best light we can have to know it's meaning.

96. In the first place the Church is called the Spous and Bodie of Christ as wel because of the infinit love wherwith he cherishes, supports, and regales her, as also for certain Mystical Reasons which are delivered by this Author P. 14. 15. 16. 17. and seeing his words are not amisse, I shall make use of them; for to be sure no others will pleas him halfe so wel. To understand, saies he, why the Church is called the Spous and Bodie of Christ we must enquire, why the Wife is called the Bodie of the Man, Flesh of his Flesh, and Bone of his Bone, and the reason of that is. because the Wcman was formed out of the Man..... Thus the B. Iesus out of his great pitie and compassion to fallen Man intending to marrie us to himselfe, and thereby to recover us out of a state of sin and miserie, first marries our nature to himselfe by an Hypostatical union. as Man was created first, and the woman taken out of him..... But this is not enough, that the Husband and Wife partake of
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the same Nature, but the Woman must be formed out of the Man, which makes her Flesh of his Flesh, and Bone of his Bone. And thus accordingly the Church is formed out of the Bodie of Christ, and is in a Mystical sense his very Flesh and Bones, as S. Paul speaks, *We are Members of his Bodie, of his Flesh, and of his Bones. For the sufferings of Christ in the Flesh gave life, and being to the Church, he purchased a Church to himselfe by his own Blood, that is, he formed to himselfe a Church out of his broken Bodie as Adam's bodie was broken, and a rib taken out of him to form the Woman And as the Woman was formed out of Adam's side, so was the Church out of Christ's side. For when he was pierced by the soldiers spear, there came out of his side both Water and Blood... And therefore I doubt not, but the antient Father's were in the right, who tel us, that the Sacraments of the new Covenant flowed from out of his side which are the formation of this Spiritual Spous his Church.*

97. 2. The Church is likewise said to be the Bodie of Christ, and he to be it's Head from the resemblance there is between it and the Natural Bodie of a man. For as in the Natural Bodie there are different Members who act by the vertue, and at the command which they receive from the head which is the seat of reason and of all the senses, so in the Mystical Bodie of Christ there are different states and Conditions of Members, who receive from their Head, in whom the Fulnesse of the Divinitie resides, abilitie, and directions how to

performe their supernatural operations. S. Paul 1. ad Cor. 12. tels us, that God has set in his Church some *Apostles*, others *Prophets*, others *Teachers*, others that work *Miracles* and cure diseases from above, others that have the gift of *Tongues*, and others again who are qualified for *Government* &c. All which are Members of this *One Bodie*, and in subjection to their Head, who directs them by his invisible influences to contribute each one their part towards the consummation of the whole Bodie in *Charitie*, which is their last end. So that as in the Natural Bodie the Spirit and Vertue of the Head is derived to all the Members through the providential care it has over them, according to the capacitie of every one of them in particular and the necessitie of the whole, so in the Mystical Bodie of Christ the same Spirit of Christ is lodged in all it's Members, whether they are in Heaven, or struggling still with temptations on Earth. In the One he dwels by Glorie and the Beatifique Vision, and in the other by Faith, and his other sacred Unctions. For these diversities of operations proceed all from the same Spirit of their Head, who lives in them after a more special manner than he does in inanimate beings, which is onely on the account of his Immensitie and Power; or than he does in Infidels who know not his name, in whom he lives by natural reason; or than he does in Catechumens, who altho they know his name, and believe

believe in him, yet having not received Baptisme, which is the manner whereby they are enjoyned to accept of God's Promises, they can have no right to any benefit of the *Gospel-covenant*, nor by consequence to be Members of our Lord's Bodie; Or than he does in Schismaticques and Excommunicated Persons, who having renounced their Obedience to Ecclesiastical Superiours, he lives not in them altho they believe and have received Baptisme, so long as they continue in that state, any more than he does Infidels. Whereas he lives in all such as are Members of his Mystical Bodie as a readie Principle of supernatural operations. If they are in Heaven, he is a Principle of their Happiness; and if they are on Earth, altho they are great sinners, yet in vertue of his Promise to them, they are sure of being assisted by him, whenever they heartily repent of their offences, and turn to him. But Catechumens, Schismaticques and Excommunicated Persons are under an impossibilitie of repenting as they ought, till they are incorporated either actually or *in voto* into Christ's Bodie, which is the onely state to which he has promised his Grace and assistance.

98. And to carrie the Analogie yet further, as in the Natural Bodie such services as are proper to each part are communicated to every Fellow-member, and there is no good so peculiar to any one of them, which all the rest do not partake of: so it fares likewise in Christ's Mystical Bodie, where

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where such meritorious actions as are performed by any Member in particular, redound to the benefit of them all, according to that of David *Patericeps ego sum omnium timentium te: Psalm. 118.* By which means we are not onely Members of Christ, but as St. Paul saies ad Eph. 4. *Members of one another*, by contributing towards one anothers salvation by such good actions, as are proper to the stations and places which God has assigned to us; as the *eye*, the *ear*, the *hand*, the *foot*, and the *bellie* contribute towards the mutual good of one another by such operations as are proper to each one in particular. Thus if God has made me a Pastor of souls here in England, and I discharge my office according to his Divine Will; or if he has made me poor and afflicted, and I bear my necessities with patience and resignation, he will in consideration of my Merits have mercie on my Fellow-members who are in far distant Countries, as suppose in Mexico or China. Whereas without such a communication of Merits, whatever good I may do to my Fellow-members here in England by my example or the like, yet those in Mexico or China will be never the better for it. Seing the Church in Heaven is no longer capable of meriting, their prayers and Intercessions are the onely services that they can render to their Brethren on Earth: but this is too general a means for all the Fellow-members to assist one another withall, and makes them all onely of one kind, as suppose an *eye*; an

ear, a *hand*, or a *bellie*, becaus they contribute all alike towards the common good by one and the same operation. Thus S. Paul's excellent Analogie is fully salved in our Doctrin, but must needs be very imperfect in the Drs. way, who by denying Merit, makes it impossible to explicate, how the Mystical Bodie of Christ has a complete resemblance with the Natural Bodie, when the Members of it are onely *Members of one another* by their being all united to Christ, and not by any special assistances which their respective stations enable them to afford to one another. The contrarie wherof happens in the Natural Bodie, where the Members are one among themselves, not onely by their common subjection to their Head, but by their subserviencie to one another by means of such good offices as are proper to each of them in particular.

99. 3. Our Saviour is compared Luc. 15. to a *Vine*, and *ad Rom.* 10. to an *Olive tree*, and we are said to be his branches, and to derive our growth and nourishment from him. So that whilst we are not broken off but united to him, we partake of the fatnesse of his root, and may bring forth fruit.

100. 4. As in the Natural Bodie, when any Member is stupified, or seized with the dead palsie, it does not cease for all that from being a member of the Bodie, altho it be an uselesse one, and afford matter of *grief* to the other members; neither is it dead, becaus it is totally forsaken by the soul which is the Principle of life, but by reason the ill

dispositions it lies under, hinder it's sensations, so that it cannot obey the head by the exercise of any vital motions. So it fares likewise with too manie members of Christ's Mystical Bodie, who being deprived of Charitie are under such ill dispositions, thar they are unable to think, or to act any thing so as to pleas Christ their Head thereby in such a manner as he requires of them, wherein consist the most profitable Motions of a Christian and supernatural life. And neverthe lesse they ceas not to be Members of Christ's Bodie, notwithstanding this Spiritual Palsie; and insensibilitie of their greatest concerns, becaus they still retain the spirit of their Head who dwels in their hearts by Faith, as S. Paul saies ad Eph. 3. as likewise 1. ad Cor, 6. *ψ*. 19. and 2 ad Cor. 13. *ψ*. 5. Their soul has not totally forsaken them, altho their obstructions and bad dispositions hinder the communication of it's influences; and their Faith (which is the first Principle of a Christian life), if it be improved, and brought to action, may restore them again from their spiritual deadnesse to health, and make them living Members by partaking of those Blessings and Graces, which abundantly flow from the Head to all the Members through the working of Charitie.

101. I am not ignorant, that S. Paul speaks of the dead Members of Christ's Bodie as tho there were no life at all in them, no more than there is in a rotten branch of a tree: which terms are likewise

used by Dr. Sherlock on the present occasion. God forbid that I should disallow of this way of speech, seeing it is countenanced by Truth it selfe. However I judge; that it may be understood so in relation to Charitie, which is the permanent and *Habitual Life* which we receive in Baptisme; so that who ever is deprived of this Heavenly Gift is as much dead in order to any actions that may deserve a reward from God, as a withered or rotten branch of a tree, or a Bodie that is forsaken by the soul. But if it be understood with relation to Christ who is the Efficient Caus of Charitie; that is, of our Regeneration and Newnesse of spirit, there can be no inconvenience in saying, that the dead Members of Christ's Bodie have an Analogie with Paralytiques, becaus we are sure that they have Christ dwelling in them by Faith, who saies of himselfe that he is *Life*. So that as we say of a Paralytique, that he is not absolutely dead whilst his soul continues united to his Bodie, but onely that he is dead as to his sensations by reason of the ill dispositions that affect his nerves: so we may say of a dead Member of Christ's Bodie, that he is not absolutely dead so long as he has the Lord of *Life* dwelling within him by a special preience, which is not common to those who have Faith and yet are not of his Bodie, but onely that he is dead as to any good and meritorious actions through the want of Charitie.

102. Now from all these Analogies and similitudes

tudes we may gather, that to be a Member of Christ's Mystical Bodie denotes a special Grace and favour, whereby our Lord receives us under his more particular care, whereby he looks after our true and onely interest as tho we were parts of himselfe, and with the same concern as every one has for his natural Members. For what signifies his *forming us out of his broken Bodie*, but that he has placed us in such a state wherein we may receive the benefit of his death and Passion, which is signified by the Prophet Jeremie above, when God saies that *he will be our God, and that we shall be his People*? And that he has given us a supernatural strength to attain the enjoyment of him, which is an end above our natural abilities? And what signifies his being as it were the soul of his Church, and the root from whence she derives her juce and fatnesse, but that he is readie prepared to do us good, if we will lay hold on him; that he is our All in All, that he supports our weaknesse, mollifies our hardnesse, enflames our lukewarmnesse, removes our blindnesse, and that without an Union with him by means of Faith and Obedience to our Pastors, as in the Church Militant, or by means of the Beatifique Vision, as in the Church Triumphant, we are able to do nothing but what is imperfect and impure, and which will not end in death and destruction. Wherefore I conclude from all that has been said, that to be a Member of Christ's Bodie, or to be Mystically

united to him as our Spous imports *A special Relation which all those have to Christ as their last end, who have not retracted their acceptance of the Graces and favours which he promised them, through their renouncing the necessarie Conditions which he required of them, and which they promised to performe at what time the Gospel-Covenant passed between them.*

103. I say that it is *A special Relation which all those have to Christ as their last end*, becaus all men whether they are believers or unbelievers have a general Relation to him as to their Creatour, Preserver, and future Judge, nay and as to their *last end* too, seing they were all created to enjoy God. But such a Relation to Christ as denotes a state wherein those means are to be had which lead unto him, is onely proper and peculiar to the Members of his Bodie. I say *who have not retracted their acceptance of the Graces and favours &c.* that the Church in Heaven and the Church on Earth may be both comprehended under this Notion. For it is plain, that the Church on Earth has not made any such *retraction*, seing she actually professes to believe in Christ, and to obey her Ecclesiastical Superiours, which is the onely state wherein Christ dispenses his favours here upon Earth. And as for the Church in Heaven, she still continues the *acceptance of such graces and favours* as are proper to the state to which she is called, as she did likewise the *Necessarie Conditions of the Gospel-Covenant*, till such time as she was freed by her Spous from the

observance of them. I say the *necessarie Condition* of the Gospel-Covenant; for God required of us in Baptisme when we entred into Covenant with him, that we should likewise renounce the *Devil and all his pomps*, that is, that we should lead holie and spiritual lives, and we made him a Promise that we would do so, and yet altho we fail herin, we do not ceas to be Members of his Mystical Bodie, provided we preserve the true Faith and Ecclesiastical unitie, as this Author P. 20. proves at large against his dissenting Brethren.

104. Thus I have run through the Drs. first Chapter wherein he pretends to settle the Unitie of the whole Church, as that includes the Church in Heaven and the Church on Earth, and shall leave it to the Reader's consideration, whether he has made his attempt good, without clearing the Notion of the *Gospel-Covenant*, or that of our Mystical Union to Christ as our *Spous*, which are the necessarie ties that must unite them both together. His discourse towards the latter end is bent for several leaves rather against his dissenting Brethren than against us. What remains yet untouched relating to the differences which Protestants have with us shall be considered in the examination of his second Chapter, which now lies before me.

CHAPTER II.

*Concerning the unitie of the Catholique Church
on Earth*

§. 1. **H**E begins thus. If the whole Church be
P. 30. one, to be sure every part of it must be
one with the whole, and therefore one with it selfe
with that same kind of unitie which belongs to the
whole.

I. Replie. What then? I'll help him forward.
But the Church on Earth is a part of the whole Church.
Therefore the Church on Earth is one with the whole,
and therefore one with it selfe with the same kind of uni-
tie which belongs to the whole. Then thus, But the u-
nitie which belongs to the whole is the unitie whereby it
is Mystically united to Christ as to it's Spous. There-
fore the Church on Earth is one with the whole, and one
with it selfe by the unitie whereby it is Mystically u-
nited to Christ as to it's Spous and Head. I see no-
thing concluded here but what we freely grant,
viz that the Church on Earth is Mystically one
with it selfe, and with the Church in Heaven,
by means of the Mystical Union whereby they
are both united to Christ as their Spous.

§. He

§. 2. He immediately proceeds. *So that the Essential unitie of the Church on Earth, that which makes a Church and makes it one, is that all true Churches are Members of the one Mystical Bodie of Christ, as being all united to him as to their Head by the same Covenant.*

2. Replie. This is the killing Proposition which is to put an end to the *vain and arrogant Pretences of the Church of Rome*. This is to be the bane of the Infallibilitie of the Church, of the Pope's Supremacie, and of the Authoritie of General Councils &c. This is to be the shield of the Reformation, and the defence of the Protestant Cause, which till the publication of this Discourse has been carried on but very unluckily, altho he will have *manie good things* to have been said in it's behalfe. And yet we do not find any one word to make it good, unlesse it be that which I have examined above in Replie to this 3. Answer, N. 6. altho it be not a Principle of so great clearnesse as to be it's own proof. Nay it is nothing else in effect but a Proposition which he advances in opposition to our Doctrin. For we affirme, that the Church on Earth has a Visible Unitie Essential to it by Christ's Institution by means of Faith and Obedience to our Pastors, from whence we show by pressing consequences the Infallibilitie of the Church, the Supremacie of the Pope, and the Authoritie of General Councils. In answer to which he tels us, that the onely Essential unitie of the Church on Earth, that which makes a Church, and

it one, is that all true Churches are Members of the One Mystical Bodie of Christ, as being all united to him as to their Head by the same Covenant, that is, that there is no other Unitie Essential to the Church, but that whereby it is united to Christ as to it's Mystical Head and Spous, from whence he very manfully concludes the falsenesse of the foregoing Doctrins. Can he think, that we will lay aside our Faith becaus he tels us that it is not true, or that any prudent man of his partie will judge, that he has put *an end to wranglings* by a bare denial of our Tenets, which all Authors of his Communion who have writ before him, have done no lesse than himselve? Nay they have brought proofs, such as they are, to justifie their dissent from us; but he brings none, and yet would have the world think, that he has done more than any of them. He must have a strange confidence in his own abilities, who can presume, that a simple Affirmation or Negation of his own will go further than other mens Syllogisms, as it is certain the Dr. does; for otherwise he would never censure Protestant Writers for the ill management of their Caus against us, when he to mend the matter, produces such a Principle for this purpose as he is sure we will denie, and yet makes no provision at all for it's defence. Let his Pupils cry up his Authoritie as much as they pleas; we will allow him to have none, but where we find he has reason for what he saies, which it is not likely he should

should have at present, seeing the onely proof of this Proposition is the Authoritie of his Person.

3. This Proposition is capable of a good sense as well as of a bad one. For if the meaning of it be, that the Essentiall Unitie of the Church on Earth, as it is Christ's Mystical Bodie, is that all true Churches are united to him as to their Head by the performance of the Promises that passed between them in the *Gospel-covenant*, it is undoubtedly true. Neither do I know of any thing else that can make a Mystical Church, and make it Mystically One, because the *Relation to Christ* which arises from the *formation of us* out of his *broken Bodie* which he promised us, is that which makes us Members of his Mystical Bodie, in consideration of the performance of the Conditions which he required of us, viz Faith and Obedience to our Ecclesiastical Superiours, wherein we place the Essentiall Unitie of the visible Church as such.

4. But the immediate connexion which this Proposition has with the last which I took notice of, evinces that he can have no such meaning as this, from whence it is very clear, that he designs to say, that the *onely* Essentiall Unitie of the Church on Earth is the Mystical Union of it to Christ as to it's *Spous*. For he having said in the foregoing Chapter, that the Essentiall Unitie of the whole Church in Heaven and Earth consists in the Union of them both to Christ, and having at present applied this Doctrin to that part of the whole

whole Church which is on Earth whose Unitie he pretends to establish, it follows, that he allows of no other Unitie as Essential to it; otherwise we might expect an account of it here which is it's proper place, seing the Notion of the Churches Unitie must needs be defective without it.

5. Besides, his inferences throughout the second Chapter suppose, that the Church on Earth has no other Unitie Essential to it, but that whereby it is Mystically united to Christ as to it's Spous. Which Position has engaged him to maintain, that the Catholique Church *is nothing else but the whole Companie, or multitude of individual Christians, who are all singly united to Christ, and made one in him.* From whence he is enforced to hold, that the Clergie do not belong to the Definition of a Church; that they are not the Church; that the Church has no Authoritie, nor any visible Tribunal wherein to exercise this Authoritie; that the Faith of General Councils is not necessarily the Faith of the Church; that the Indefectibilitie of the Catholique Church does not depend upon the Indefectibilitie of Organized Churches; that it is possible for the Catholique Church to be unknown and invisible; that the indefectibilitie of the Church does not prove the Infallibilitie of any Organized Church. All which Doctrins and a great manie more which I have omitted, suppose that our Mystical Union to Christ is the onely Essential Unitie which the Church has. And to put the matter out of dispute, he saies in expresse terms p.47. that the Essential Uni-

tie of the Catholique Church consists *onely in the union of all Christians to Christ, which makes them his one Mystical Bodie*; and p. 31. that Christian Churches are One Bodie by being all united to one Mystical Head, the Lord Iesus Christ, not by an external and visible union to each other.

6. And truly if he hold, that it is Essential to the Church on Earth to be visibly One as well as to be Mystically One, what he saies against us p. 7. to prove that the formal and Essential Unitie of the Church on Earth does not consist in it's union to the Pope, is very fillie. For his Argument runs thus. *The Church on Earth is One with the Church in Heaven, they being both but One Church, and therefore must have the same Essential unitie; for how they should be One by two sorts of unitie, that is, be One without the same formal unitie, is very mysterious and near akin to a contradiction. And therefore seeing the unitie of the Church in Heaven does not consist in it's union to the Pope, no more does the unitie of the Church in Earth, the unitie being the same in both.* To which Argument we have a very readie and convincing Answer, if he hold it to be Essential to the Church on Earth to be Visibly One; for if this be so, why may not it's Visible Unitie consist in it's Union to the Pope, as well as by any other visible means? For it cannot follow, because the Unitie of the Church in Heaven does not consist in it's Union to the Pope, that therefore the Unitie of the Church on Earth does not consist

in the same, no more than it follows, because the Unitie of the Church in Heaven does not consist in that wherein Dr. Sherlock will have the visible Unitie of the Church on Earth to consist, that therefore the Unitie of the Church on Earth does not consist in the same. And as in this Hypothesis he will deny, that it is *near akin to a contradiction* to say that such a visible Unitie as he allows, is Essential to the Church on Earth, because he does not pretend, that the *Formal and Essential unitie* of the Church in Heaven and Earth consists in such an Unitie as he judges to appertain onely to the Church on Earth: so we may in like manner say, that it is far from being a *contradiction*, to place the visible Unitie which we acknowledge for Essential to the Church on Earth in it's Union to the Pope, because we do not hold, that the formal and Essential Unitie of the whole Church in Heaven and Earth consists therein, but in another kind of Unitie which is distinct from it.

7. Having said thus much concerning the meaning of the aforesaid Proposition, I would now gladly know, how the Dr. can reconcile the *Visibilitie* of the Church on Earth, which he saith p. 18. is *plainly taught in Scripture* with the truth of it. For seeing the Church is nothing else but many individuals united into One Bodie, if the Essential Union of them together be Invisible (as our Mystical Union to Christ as our Spous is)

the Church must be invisible to. I shall prove our Mystical Union to be Invisible in my Replie to the Answer which he returns to this Objection, which was too notorious to be dissembled by him, and therefore he starts it against himselfe *ubi supra*, and takes an occasion to show his dislike of those who are of opinion, that the Church is composed of no others but the Elect.

8. As I do not blame him for impugning this Opinion, so I must needs declare my dissatisfaction at the Answer which he makes to the aforesaid Objection, which is, that *the union of the Church to Christ which he had explained* (that is, her Mystical Union to him as to her Spous) *is a visible union, for, saies he, we are united to Christ by the Gospel-covenant, and the Covenant is visible; the Sacraments of the Covenant Baptisme and the Lord's Supper are visible, the profession of Faith and Obedience to Christ made by these Sacraments are visible also; and therefore the Church which is united to Christ by a visible Covenant, visible Sacraments, and a visible profession is visible also.*

9. I say, that I am not at all satisfied with this Answer; for by his good leave, the *union to Christ which he had explained* is an invisible Union; for it consists in this, that all those who performe the Conditions of the *Gospel-covenant* are united to Christ as to their *Spous*, and this for Mystical Reasons which I have cited out of him above Chap. 1. N. 96. viz. *because they are formed out of Christ's*

Christ's broken Bodie, as Adam's bodie was broken, and a rib taken out of him to forme the woman. Which Mystical Marriage, Relation, and Formation of us out of his broken Bodie is a thing which we believe and cannot see. Will Dr. Sherlock pretend to see; that we are *Flesh of Christ's Flesh and Bone of his Bone*? It is plain; that we see it not any other way than by Faith; as we see the B. Trinitie. On which account the B. Trinitie is as visible to us; as that we are *Flesh of Christ's Flesh and Bone of his Bone*. No doubt; but that the Faith whereby we believe the Church to be *Flesh of Christ's Flesh; and Bone of his Bone* is visible by the visible profession of it; but the Object of this Faith is no more visible than the B. Trinitie. Neither can the visibilitie of this Union be proved from the visibilitie of the Gospel-covenant &c. there being a great disparitie between the visible Marriage of Man and Woman and the Mystical Marriage of the Church to Christ. For the Marriage of Man and Woman becomes visible by the visible expression of the consent of both parties being visibly present; which is a visible deliverie of them into each others power so as to unite them into *One Flesh*. But in the Marriage of the Church to Christ; altho the Covenant which God makes his Church be visible; yet it is not visible that it is God's Covenant; which is a truth which we believe onely; and cannot see. And altho our acceptation of God's Promise

and

and Covenant be visible by our visible profession of Faith, yet seing it is not visible that the Covenant which we call God's is really his, it cannot be visible, that we are *Flesh of Christ's Flesh, and Bone of his Bone*. A visible Marriage cannot result from the visible consent of one of the Parties, when the consent of the other partie is invisible, nay when it is not visible that the other partie is *in rerum natura* to give any consent, as it happens between the Church and Christ who is invisible to her; neither has she any other means of knowing that he is, or that he is God, than what she has from Faith, which (as I have said) sees not it's Objects to be true, but judges them to be so upon the Authoritie of the Revealer.

10. And thus the Argument which the Dr. uses against those who hold the Church to be the number of the Elect, is turned against himselfe; for thus he discourses against them: *The internal Grace which makes a Church-member is invisible, and therefore Church-members are invisible too, and then I fear (he may be sure of it) the Church it selfe must be invisible, if all the Members of it are invisible; for invisible Members cannot make a visible Societie*. Which Argument will serve as wel against him as against them; for the *Mystical union which Essentially makes a Church-member is an invisible Grace*, wherof S. Paul saies ad Eph. 5. Marriage is a great Sacrament, Sign, or Mysterie; and therefore Church-members are invisible too, and then the Church it selfe must

be invisible ; for invisible Members cannot make a visible Societie.

II. Notwithstanding what has been here said, it cannot be denied, but that the Church on Earth is united to Christ by Faith in him, by being baptized in his name, by feeding on the Sacrament of his Bodie and Bloud &c. p. 51. Which Union, altho it be Mystical, may become visible by the visible profession of Faith, and visible Sacraments, as Faith it selfe becomes visible by the visible profession of it. But it does not follow from hence, that the Church is visible ; for this Union signifies no more than an adhæsiion of the Church to Christ by means of Faith, and the Sacraments, as the understanding and will adhere, and are united to their Objects by their respective Acts, much after such a manner and in such a sense, as when we say, *Anima est magis ubi amat, quam ubi animat*, or that *affection makes two souls one*. Mahometans may be thus said to be united to God whom they pretend to obey by following Mahomet, and Pagans to be united to their Idols, which, S. Paul 1. *ad Cor.* c. 8. saies are *nothing*. Thus likewise the same Apostle 1. *ad Cor.* c. 6. saies that *whoever cleaves to a harlot becomes one with her*, becaus of the conjunction of their wills, as well as of their Bodies. This kind of Union is found among Heretiques, and Schismaticques notwithstanding their unsound Faith and disobedience, as wel as in the true Church, altho with
this

this difference, that Heretiques and Schismaticques reap no advantage to their souls thereby, whereas it turns to the merit and salvation of the *living* Members of Christ's Mystical Bodie, as it may likewise to the *dead* Members of it, if they will use their best endeavours for the same. I say this Union is not that Mystical Union which knits the Church in Heaven and Earth together, by which this Author will have the Church on Earth to be Essentially united to Christ as to it's *Spous*, but is distinct and of another nature from it, as is plain; because it does not necessarily suppose, that we have any *special relation to Christ as our last end*, or that we are in such a state wherein our Lord has appointed us to receive the benefit of his death and Passion, wherein consists the Notion of our Mystical Union to Christ as our *Spous*. This is the Mystical Union which I denie to be visible by the *Gospel-covenant*, *Profession of Faith* and the *Sacraments*, which besides what has been already said, the following Considerations will make it impossible for him to prove.

12, For the Union of Christians to Christ by means of the *Gospel-covenant*, *Profession of Faith*, and the *Sacraments* imports no more, but that the Christian Religion may be said to make one among the other Religions that are in the world, as when we say that there are four Religions in the world; the Christian; Jewish, Mahometan, and Pagan; from whence we cannot conclude, that

the Church is visible, but onely that the men who are said to constitute the Church, are visible, and that their Religion is visible, which is not the same thing as to say that the Church is visible, if the onely Essential Unitie it has be that whereby it is Mystically united to Christ as to it's *Spous*. And yet we Christians intend to say something more than this by the *visible Church*, which signifies a visible Bodie; for we intend, to signifie thereby a multitude of men, who are linked and tied together by such an Unitie as Christ has made Essential to it, and that this Unitie is visible. And in case this Notion be not admitted, we must change our terms, and not say the *visible Church* but visible Professors of Christianitie, or at best manie disjoyned Congregations and Churches who are become One by a voluntarie combination among themselves, which, one would think, this Author should not wel like, who p. 29. will have the Church on Earth to be *also one Bodie and Communion*, and this, if I mistake him not, by Christ's Institution.

13. Neither are we visibly united to Christ by the Obedience which we visibly professe to pay him. For seing it is not visible that Christ *is*, or that he is God, it cannot be visible that he lays any Commands upon us. And if it be not visible that he lays any Commands upon us, it cannot be visible that we obey him. And if it be not visible that we obey him, it cannot be visible that we are
united

united to him by the Obedience which we professe to pay him. Our Faith is all the evidence we have that he *is*, or that he is God, and therefore our Obedience to him cannot bear a greater evidence than the Act of the Understanding whereby we apprehend him to *be*, which being obscure, and far from enabling us to see that he *is*, the Obedience we pay him must by consequence be far from being visible. As we believe him to *be*, so we believe that we obey him by the performance of those Commands which we believe to be his. And it is impossible that we should have a greater evidence that we obey him, than we have that he *is*, because every Act of our Obedience supposes onely the evidence of our Faith that he *is*. No doubt, but men visibly performe those Commands which they believe to be Christs, but if it be not visible that Christ *is*, it cannot be visible that they are his Commands, and if it be not visible that they are his Commands, it cannot be visible that they obey him by the performance of them.

14. The Church therefore is invisible, if it's Visibilitie must be taken from Obedience to Christ's Commands. And it stands to reason that it should be so, because Christ who is Invisible is a necessarie Principle of it's Visibilitie. The Visible Church is a Visible Bodie. And who can comprehend a Visible Bodie, when the onely Power which makes it a Bodie by commanding ouer it is Invisible. A visible Power and visible Obedience
are

the things that constitute a Visible Bodie, and when either of them are wanting, we are to seek for a Visible Bodie. Will Dr. Sherlock say, that there can be a Visible King whose subjects are Invisible? It is evidently ridiculous; for the man may be Visible, but his Kingship is not so. For as a King in the Notion of it imports one who has Power over manie, so a Visible King imports one who has Power over manie who are Visible. How then can he say, that the Church is a Visible Bodie, and a Visible Kingdom, when the Subjects are onely Visible, and the Commanding Power is Invisible? As a King in the Notion of it imports one who has Power over manie, so the subjects of a Kingdom import manie who are under one. And as a Visible King imports one who has Power over manie who are also Visible, so the Visible subjects of a Kingdom import manie who are under the Power of one Visible Man. King and Subjects, Head and Bodie are Relations, and Relations require the Coexistence of such Considerations as found the Relation that is between their Correlates and them, as is plain; for a Father ceases to be a Visible Father whose Son ceases to be Visible by a translation into a state of Invisibilitie.

15. No such absurdities as these ensue upon our Doctrin, who do not hold the Church to be Visible by a Visible Union to Christ, whether this be by a Visible Union to him, but by a

Visible profession of that Faith which she believes to have been taught by Christ, and by a Visible Obedience to such Pastors as she believes he has set over her, by which means she is knit and compacted together, as much as any Civil Bodie or Societie; and we may in all rigour of speech say that she is Visible, because the visible profession of Faith and Obedience to her Pastors makes her in our way to be a Visible Church, and is no lesse Essential to her during her Pilgrimage on Earth than her Mystical Union to Christ as her *Spous*. Thus the Visibilitie of the Church is it's own proof, and is so plain that Infidels may see it, because it is the Object of their senses. I say that Infidels see the Church altho they do not believe it, because Christ has appointed that it shall essentially be as they see it is, and has truly taught her that Faith which she believes to have received from him, and has truly commanded her to obey those Pastors whom she believes that he has set over her. For which reason Infidels do not see the Church when they see true Christians, if Christ has made their onely Essential unitie Invisible. Neither do they see the Church when they see Heretiques and Schismaticques, and are acquainted with their Faith and Obedience, because Christ is not the Author of their Faith, neither has he ordained them any Governours to continue them in their separation from the One Church. *M. t. r. r. e.*

ching judgment in nature whether of Christians or Infidels, cannot comprehend how an Union to Christ which is, as we have seen, Invisible, can make the Church a Visible Bodie; or how a visible Obedience can be paid to an Invisible Commanding Power, of whose existence and Commands those who are said to obey, have no other certaintie than by Faith.

16. Besides this sensible Visibilitie, the Church may be likewise said to have a *Rational* Visibilitie (if I may have leave to call it so), which arises from the manie and supernatural Motives which make her Authoritie and Doctrins evidently Credible, by means wherof Infidels are induced to approve of what they see, and to unite themselves to the Church by embracing her Faith, and submitting to her Pastors. We cannot say, that Heretiques and Schismatiques are Visible Churches in this sense neither; for altho we see their profession of Faith, and Obedience to their Pastors, yet by reason we do not see that they have any Motives of Credibilitie to recommend their Faith and Obedience to our veneration, we cannot see, that is, we cannot conclude that they are true Christian Churches. Both which senses of the Church's Visibilitie are commonly joyned by our Divines into one when they speak of the Visible Church, as they are also in the H. Scriptures. We are easily taught by this way how to distinguish the Visible Church from Heretiques and Schismatiques

matiques, which the Dr. will never be able to effect with all his skill; for how can he pretend to make a Visible distinction between them, when the Church which is to be distinguished is, as we have seen, essentially Invisible?

17. But let us suppose now, that he has made out the sensible Visibilitie of the Church by what he has said in it's defense, yet we shall find, that he is never the nearer distinguishing of it from Heretiques and Schismatiques by the pretence of Obedience to Christ, if we suppose a great truth, that Obedience to Christ's Commands has a necessary and essential respect to the meaning which Christ will have his Commands to be taken in. For in this Hypothesis, if it be certain (as who can doubt of it?) that the different Bodies of Christians who are now in the world, put different constructions on Christ's Command's in Scripture, it necessarily follows, that they are not all of them Christ's Visible Church, because there is among some of them a notorious Disobedience to him by not performing his Commands in his own way. I suppose Dr. Sherlock will agree with me thus far, especially if any of these Bodies are said to be Guiltie of a Fundamental Disobedience by a Fundamental misconstruction of any of his Commands. Now seeing Christ's Church is to be found among these Bodies, which way are we to come to the knowledge of it? This must be done either by extrinsecal Motives which may give to one or more

more of them a preference before the rest, and found an evident Credibilitie that they are Obedient to Christ; or else by an examination of their Faith and Practices by such intrinsique Arguments as are drawn from the Text by every one's private reason to prove the meaning of Christ's Commands. If the trial be made by Extrinsical Motives, the Dr. must own the Church to be Invisible, that is, not to be distinguishable from Heretiques and Schismaticques, because he is destitute of any such Motives, for which reason he lays no claim to them. If it be made by an examination of their Faith and Practices by Intrinsique Arguments, he must likewise grant that it is Invisible after the same manner too, because altho all those Bodies of Christians who are Obedient to Christ's Commands are Visible, and such Doctrins and Practices of theirs whereby they really obey him are Visible too, yet seeing there can be no certainty in the Protestant way, that they really obey him by such their Doctrins and Practices, they cannot be Christ's Visible Church so as to be distinguishable from Heretiques and Schismaticques, no more than those who really disobey him by their Faith and Practices. And here enters the common saying *De non apparentibus & non existentibus eadem est ratio*

18. If any one tell me, that among an hundred Persons there is one who is my special friend, and all the rest my enemies, I shall hold him for a friend, and

rer knowing who the person is who bears me such a kindness, unless he point him out to me? If any one tel me, that as I walked in the field, I saw a place where there lay hid a great treasure: am I ever the like to be the richer for such a discoverie, unless he lead me to the place, and tell me where I am to dig? I know that my friend is one among the hundred whom I see, and yet I see not my friend, becaus altho I see them all, yet I know not which is he. I am wel acquainted with the whole compasse of the ground where the treasure lies, and yet I am not acquainted with the place so as to say *this is it*. The same happens at present in the case before us. I am wel assured, that Christi Church is to be found among the disagreeing Bodies of Christians that are in the world. And yet the Drs. Principles make it impossible to say, that this or that Bodie is it. For seing the *certainity* we have of discovering which is it, must depend upon the *certainitie* we have which Bodie, or Bodies are obedient to Christ's Commands, we cannot be *certain* which is Christ's Church, till we are *certain* which Bodies are Obedient to Christ's Commands. And what Principle has the Dr. to afford this *certainitie*? He must necessarily grant, that these disagreeing Bodies are equally concerned to find out the true meaning of Christ's Commands delivered in Scripture, and that they are equal in their natural capacities, and helps of industrie in order to the attaining of it. Which Consideration effect-

tually proves, that no one can be *certain* in the Protestant way, which Bodie, or Bodies pay a real Obedience to Christ's Commands. For how can any one be *certain*, that his judgment is in the right in a matter wherein he is contradicted by an hundred persons as intelligent as himselfe, who are throughly possessed with his reasons, who are fitly qualified to understand the force of them, who are equally concerned and interessed not to be mistaken in them, and of whom he has all the reason in the world to conclude, that they would most heartily and readily change their sentiments to his, if they could see that he had reason on his side.

19. I may chance to show the *uncertaintie* of the private interpretations of Scripture more forcibly by the following familiar example, than by the most pressing Metaphysical reasons. Let us suppose, that Dr. Sherlock has a friend of whom he is fully perswaded by his long acquaintance with him, and unquestionable experience, that he has as good eyes as himselfe to discover an Object of an equal distance from them both. Let us suppose likewise, that this friend of his and he together in the fields perceive a far off an Object, of which there starts a dispute what it is, the Dr. affirming it to be a house, and his friend maintaining it to be a tree. The Dr. gives his friend his reasons why it should be a house which he disallows; and his friend gives him his why it should

be a tree, wherewith he remains as little satisfied. It would be a strange presumption, if the Dr. in this Hypothesis should pretend to *certainie*, that what he sees is a hous and not a tree, when he is evidently *certain* that his friends judgment in the case is as good as his own. Which consideration alone may wel make him apprehensive lest he be mistaken, but if we adde to this the distance of the Object from his sight, what he affirms must needs be *uncertain* in the highest degree, so that no man of sense would venture to lay upon the truth of it any thing that he is unwilling otherwise to part withal.

20. The case is exactly the same at present (according to the Principles of Protestants) between the several Bodies of Christians, who differ about their interpretations of Scripture. I will put it between the Church of England and the Arians, and the same may serve between the Church of England and any of the other disunited Bodies. These two Bodies have both equal qualifications to attain the true meaning of Scripture, which is a truth so plain and incontestable, that the bare proposal of it is a proof sufficient. They both read in the H. Scripture these words *My Father and I are One*, and it is acknowledged on both sides that such words are evidently to be seen there; just as the Dr. and his friend agree in this, that they evidently see a bulkie appearance at a distance from them in the fields. But they differ

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concerning the meaning of these words; whether they signifie that our Lord and his Father are One in Nature, or affection? The Church of England affirms the first, and the Arians the latter onely, after the same manner as the Dr. and his friend dispute, whether the bulkie appearance which they see in the fields be a house, or a tree? For seeing the meaning of those words is to be deduced by a long train of consequences, hence it is, that the Truth wants a sufficient approximation and application to determin their judgments both one way; as the reason why the Dr. and his friend cannot agree, whether what they discover be a house, or a tree is, because they are at too great a distance to discern evidently those connatural qualities and Accidents of the Object, which being once perfectly seen would quickly remove all occasions of dispute, and make them both agree in the same sentence. The Church of England gives her reasons why these words *My Father and I are One* ought to be understood so as to denote their Unitie in *Nature*, as the Dr. gives his friend his reasons, why he judges that which he sees to be a house: and the Arians after a mature consideration of all that she brings to make good this interpretation, returne a peremptorie Answer to every particular, and contend, that those words signifie onely an Unitie of *Affection*, as the Drs. friend being dissatisfied with his reason why he judges

that which he sees to be a house, gives him an account of his, why he judges it to be a tree.

21. What grounds for *certainie* can the Dr. discover in this contest, that the Church of England puts a truer construction on the aforesaid Text than the Arians? It would be meer follie for him in the dispute which he has with his friend to pretend *certainie* that what he sees is a house, and not a tree. How thē can he pretend to any such thing in behalfe of the Church of England against the Arians? That which makes the pretence to *certainie* unreasonable in the first case is, because his friend is evidently as competent a judge in the debate as himselfe, which is an indisputable reason why he ought to adjudge a likelyhood of truth to his sentence, and by consequence *uncertainie* to his own. And seing in the case which I have put between the Church of England and the Arians, both parties must be acknowledged to be equally capable of finding out the true sense of the aforesaid Text, it must needs be no lesse unreasonable to pretend to *certainie*, that the Church of England takes them in the right sense, as tho it were a matter as plain as that there is such a place as Rome, or that there were no dispute about it amongst any who are called Christians. For seing experience teaches us, that when ever there occurre contradictorie reasons to perswade the truth, or falshood of any matter, the understanding (so long as these reasons continue of equal

qual force) is necessarily reduced to a state of suspense, it must needs be a great levitie in any one to pretend *certainie*, that he does not actually erre by adhering to a Doctrin, about which two parties of equal Authoritie and judgment are at variance.

22. It is not enough that men can find a solution to such Objections as are brought against their interpretations of Scripture, or that they meet with nothing which causes any doubt or inquietnesse in their minds, or that in debates about Religion they always judge that they come off Conquerours. All which may be ascribed to their passion, or prejudice, and to the dulnesse as well as to the acutenesse of their judgment. And the *certainie* which results from this their seeming securitie bears no advantage over the *certainie* of Disputants in Philosophie, whom we see every day in the Schools to defend with the greatest zeal imaginable their respective Conclusions, without any actual doubt that what they affirme is true, nimbly solving, distinguishing, and exposing to publique view the insoliditie of any discourse that are brought against them. And yet when the dispute is over, if you ask them whether they are *certain*, that their Conclusions are true? They will tell you, No; but onely, that they are verily perswaded they are so. They will confesse to you, that they want an evident Principle to ground *certainie* on, and that seeing their Conclusions

posed by men of great parts and learning, who aspire after the truth as much as themselves, all that they have said must needs fall short of *certainly*, and may for this reason be all false. Now the *certainie* which Protestants pretend to in behalfe of their Doctrins is exactly of the same nature, they being as destitute of any certain Principle to prove, that their interpretations of Scripture contain the true meaning of the H. Ghost, as any Philosopher is of a Demonstration to sustain a disputable Thesis out of Aristotle. And so being every Conclusion becomes disputable for want of evidence to clear it's Truth, or to manifest it's falsenesse, after they have strengthened their interpretations of Scripture with all the plausibilities they can devise, there will still remain room sufficient for their learned Adversaries to thwart their judgments. And where there is a reasonable ground for dispute, truth is always at the bottom *uncertain*.

23. That which induces Protestants to pretend, that they have attained the true meaning of Scripture by their private reason is certain discourses which look like Probabilities, and likelyhoods of truth, which may stand as well on the one side as the other, and which may be sufficient to make their favourers stiff in their defence, but not to put the matter out of doubt. I make no question, but men of very excellent natural parts adhere sometimes so firmly to these Probabilities, that they

they have no actual doubt of the truth which is recommended by them, to which no more is required, but that they judge such Arguments as they bring in their defense to be incomparable stronger than any that are brought against them: yet the nature of these Probabilities having *uncertainie* annexed unto it as it's unseparable property, cannot afford their followers so great a Presumption of Truth and *certainie* as may exclude a possibilitie of a reasonable doubt. For the controverted Texts will very often bear contrarie explications, without any necessitie that either side should passe with the other for fools or mad men for defending that explication which they judge to be true. So that neither of them is able to say of their Opinion, *I am certain that this is the meaning of the H. Ghost*. The utmost they can say upon the matter is, *I am verily persuaded, that this is the meaning of the H. Ghost*, which does not im-
 plie a *certainie* that it is so (as I could show at large, were it a proper place) but onely such a conviction of mind as arises upon the sight of Arguments, which a man cannot solve himselfe to his satisfaction, and which neverthelesse he cannot hold for necessarie and concluding, if persons as learned and as intelligent as himselfe are satisfied with such solutions as they give them, and remain as fully persuaded of the truth of their contrarie judgments. As *certain* as these persons pretend to be of their exposition of Scripture, yet
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there is no wealthie and prudent man among them who would hazard all that he has in the world upon a wager without a *greater certaintie* that he should come off a winner. For what man in his wits would venture a great estate, and all the conveniencies of this life upon the truth of a matter, which his Opponent is as wel able to judge of as himselfe; particularly if his Opponent be wel acquainted with the reasons which induce him to *lay*, and is willing to *take him up* after a diligent ponderation of them? So blind are men in the affairs of their souls, if they have not God for their enlightner?

24. This *uncertaintie* of interpreting Scripture by private reason shows the weaknesse of the grounds wheron Protestants relie for the truth of their Faith, and obliges them to seek out others that are more strong wheron to build their salvation. God be thanked they act in the belief of the B. Trinitie, and several other great Articles wherein they agree with the Catholique Church much better than their Principles can direct them to, which next to the Divine Providence, which mercifully guides their understandings, we may ascribe to education and custom, which having at first received these Doctrins for good, are ever after importunate advocates for their continuance. What they have long believed, they have loved a great while; and what they have loved a great while, they are unwilling to part withall. Any

Probabilitie seems of great moment to a mind that is thus resolved and preengaged, the imagination giving evidence, when Arguments afford none, and any thing passing for *certainie* when *certainie* is much desired.

25. Thus we see that Dr. Sherlock is far from being *certain*, which Bodies of Christians put a right interpretation upon Scripture, and by consequence which Bodies are Obedient to Christ's Commands, and by consequence which Bodies are Christ's Church; and by consequence he must say, that Christ's Church is as Invisible in order to our distinguishing of it from Heretiques and Schismatiques, as if it were not in being, or that it were not perceptible to our senses, notwithstanding that we see their persons, and know their Doctrins as well as every man does his own. Wherefore if he acknowledge Scripture for the word of God, he must necessarily take other measures than he has hitherto done, to show how the Church on Earth is Visible. And seing it's Visibilitie cannot be shown from it's sensible and Visible Obedience to Christ, nor from any *certainie* that it's interpretations of Christ's Commands are conformable to his meaning, he will do wel to entertain a more favourable opinion of our Motives of Credibilitie, which efficaciously persuade us which is Christ's Church, and that she teaches nothing but what is Christ's Doctrin and conformable to Scripture, and that as long as we cleave to her,

we cannot fail of being Obedient to Christ, if not after a sensible manner as Obedience is the Object of our senses, yet after a most certain and Rational manner, inasmuch as it is evidently Credible, that the Obedience which we pay the Church in all she teaches is the Command of Christ. If he take this course, he will have as great a *certaintie*, that the Obedience which he pays the Church in all she teaches is an Obedience to Christ, as he pretends to have, that Scripture (for whose Authority Protestants alledge Motives of Credibility) is the word of God. Whereas if he go his old road, he may prove the Visibilitie of the Church as long as he pleases, before we think our selves obliged to give any heed to what he saies, seeing it's Invisibilitie is in his Principles as plain to our Reason, as any text of Scripture is to our sight.

§. 3. Ib. It immediately follows, *so that whatever makes a Church a true Church, makes it a Member of the One Catholique Church.*

26. Replie. This deceitful Proposition must be understood so as to signifie, that Faith and Obedience which make a true Visible Church as such, are not the *formal Reason* which makes it a member of the One Mystical Bodie of Christ, but onely the Conditions without which this Fellowship cannot be obtained, as has been shown already, and shall further appear hereafter.

§. 4. Ib. *And here comes in what the Apostle makes essential to this One Bodie, One Lord, One Faith. One*
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Baptisme ad Eph. 4. which signifies what I said before being united to Christ in the same Covenant.

27. Replie. This passage comes in here indeed, that is, it belongs to the Visible Church as such; for Faith is not Essential to the One Bodie of Christ, as that includes the Church in Heaven, and the Church on Earth. So that this Text does not signifie *formally*, that the Church on Earth is Christ's One Mystical Bodie, but onely that it is One Visible Bodie by the performance of what she promised him in the *Gospel-covenant*, from whence we infer onely by consequence, that she is Christ's Spous and Mystical Bodie, which was the favour which our Lord promised her in the same *Covenant*.

§. 5. *Ib. For Christ is the One Lord to whom we are united, the One Faith is the Condition of this Covenant, and the One Baptisme is the Federal Rite of it, or the Sacrament of our union to Christ.*

28. Replie. From hence appears the reasonableness of the last Replie; for he grants expressly, that Faith is the *Condition* of the *Gospel-Covenant*, and we may presume his meaning to be, that it is no more than a *Condition*, because he makes a distinction between it and our Union to Christ. It may be observed likewise, that if Baptisme be the *Sacrament of our union to Christ* as we are his Spous and Bodie, our Union to him must be an Invisible Grace, which cannot be the *formal Reason* that makes us Members of the Visible Church as such.

§. 6. *Ib.* Where this is not there is no Church, and where this is, there is but One Church, how manie particular Churches, or distinct Commnions soever this Church is divided into.

29. Replie. There is but One Church where there is One Baptisme, One Faith, and One and the same Autoritie derived from the One Lord. But if particular Churches differ in Faith, and claim each of them, or manie of them together an Authoritie to censure, and deprive their neighbours of Christ's Sacraments on the account of their disagreement in matters of Faith, there is not one Faith, nor One and the same Authoritie derived from the One Lord. For if the Faith were One amongst them all, there would be no disagreement about it; and if there were One and the same Authoritie derived from the One Lord, it could not excommunicate the opposers of any more than of One Faith. Wherefore these particular Churches cannot make One Church; but are so manie absolutely distinct Churches and Communions.

§. 7. *Ib.* From hence it is evident, that there never can be more than One Church in the world: for those Nominal Churches which have not the same Baptisme are no Churches, and all that have are but One.

30. Replie. All this is very true, and confirms what I said last.

§. 8. P. 31. Which makes it a ridiculous Triumph in the Church of Rome, as if we Protestants did not believe

believe One Catholique Church, or could not tel where to find it, when we professe to believe One Church, and that all true Churches are Members of this One Church.

31. Replie. It is a much more ridiculous Triumph in you, Sr. to conelude from any thing which you have hithertho said, that you know where to find the Catholique Church. For altho I should grant you, that the onely Essential Unitie of the Church on Earth consist's in it's Mystical Union to Christ whereby it is likewise united to the Church in Heaven, yet this concession cannot enable you to find it out, or to tel me which is it, unlesse you can satisfie me, which those Christians and Churches are, who have *One Lord, One Faith, One Baptisme*. For seing the Mystical Union of the Church to Christ is an Invisible Grace, and consequent to the performance of the Conditions of the *Gospel-covenant* which are signified by *One Lord, One Faith, One Baptisme*, you ought to have shown us, which those Christians are who have performed these Conditions before you can prove them to be Christ's Mystical Bodie, which is a matter that cannot be known otherwise, than by knowing that they have performed the said Conditions. This is a thing which you ought to have done in the first place, and this was required of you by the nature of the thing, and till this be done, Christs Mystical Bodie hangs in the air, and is too far removed out

of our fight to say *This is it* ; and as soon as this is done, there is nothing more easie, than to point out the Nations and Churches wherof it is composed. The onely Essence of a true Church is to be united to Christ as to it's Spous. Suppose this. But how shall we know when a Church is Mystically united to Christ ? By the performance of the Conditions of the *Gospel-covenant*. And how shall we know when a Church has performed the Conditions of the *Gospel-covenant* ? Not one word of this.

32, But seeing it is such an easie thing to find *out the Catholique Church* in your way, let us come to a trial of it, and make use of names by descending to a particular consideration of some Bodies of Christians. You say that Roman-Catholiques and Protestants are both of them in *Covenant* with Christ, and by consequence that they are both of them Members of Christ's Mystical Bodie, for which reason you conclude, that they are both Members of the Catholique Church upon Earth. I confesse that this is a very expedit way to find *out the Catholique Church*. But how will you prove, that both these Bodies are in *Covenant* with Christ, and Members of his Mystical Bodie ? You can effect this no otherwise, than by showing that they performe alike the Conditions of the *Gospel-covenant*, which you will find by experience to be a hard task. For we Catholiques believe, that the Lord to whom we are Mystically
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united,

united, neither has given, nor can give to the Protestant Churches that Power and Authoritie which they challenge to excommunicate us on the account of any Doctrins which we professe. In like manner you Protestants hold, that the Lord to whom you believe you are Mystically united, neither has given, nor can give to our Church that Power and Authoritie which she challenges to exclude you from the use of the Sacraments on the account of any Doctrin which you professe. From which contradictorie judgments of Catholiques and Protestants we may gather 1. either that there are two Lords; or 2. that the *One Lord* contradicts himselfe by two incompatible Authorities, which Catholiques and Protestants pretend to have over each other in the aforesaid cases, Or 3. that at least one of these Churches is a * *false witnesse* of the *one Lord* by fathering an Authoritie on him which it never received. Say which of these you pleas, it follows, that both these Churches cannot be Mystically One with Christ; and if they are not Mystically One with Christ, they cannot be the Catholique Church, nor parts of it

33. If you say the first, it is plain, that they cannot be both Mystically One with Christ, because Christ is *one Lord*. If you say the 2. it is evident, that they are Mystically One and not Mystically One, because Christ the *one Lord* to whom they believe they are Mystically united is himselfe

* 1. *ad Cor. cap. 15. v. 15.*

One and not One, in as much as he is imperfect by contradicting himselfe. If you say the 3. it is evident likewise, that they cannot be both Mystically One, because at least that Church which fathers a lie on the *one Lord* cannot be Mystically united to him as it's *Spous and Head*, because the *one Lord* is the *Lord of Truth*.

34. As these two Churches are not One by being both united to *One* and the same *Lord*, so neither are they One by *One* and the same *Faith*, because you condemne manie Doctrins for false, which we believe to have been revealed by Christ. And as they are not One by professing *One* and the same *Faith*, so neither are they One by *One* and the same Sacraments, since we acknowledge five more than you receive. Indeed they have both *one Baptisme* which you stile the *Federal Rite* of the *Gospel-covenant*, but then the Church of Rome holds, that the other Sacraments which you disown, are *Federal Rites* of the *Gospel-covenant* as well as Baptisme, as often as they are received by the Faithfull. We do not denie, but that Baptisme is by Institution the first, and most principal, and most universally necessarie among these *Federal Rites* considered as such, and that the other Sacraments are not so significant to expresse our Mystical Union to Christ as our *Spous* as Baptisme is both in it selfe: and in all it's circumstantial Ceremonies, yet they all of them by Institution Represent the Passion of our Lord,

which is the Meritorious Caus of that Relation which we have to him as to our *Spous*, and are all of them so manie solemne renewings and repetitions of the *Gospel-covenant* which passed between God and man in Baptisme, as being so manie Protestations of Faith and Obedience to our Ecclesiastical Superiours without which no man can have a right to receive them.

35. Who now has reason to *Triumph*, Sr. You who pretend without any ground, that you can tel where to find the *Catholique Church*, or we who prove that you know nothing of the matter? You say that those are the *Catholique Church* who are *Mystically* united to Christ as their *spous*. I say so too, but I show withal, that you cannot tell who those are who are thus *Mystically* One with Christ, of which I have given you an instance in *Catholiques* and *Protestants*, whom you hold to be both *Mystically* One with Christ; and yet I have proved, that they are not *Mystically* One with One another by means of the *Gospel-covenant*, by which you say they are both *Mystically* One with Christ. For both these Churches cannot be united to the one Lord. One and the same Faith which you hold for a necessarie Condition of the *Gospel-covenant*, is not common to them both, neither have they One and the same *Federal Rites* of the *Covenant*, from whence it follows, that they are not One by the same Covenant. You see that I have u-

sed your own terms of *Gospel-covenant*, *Mystical union*, *Condition*, *Federal Rite* &c., and after all you are as far from *finding out the Catholique Church* as ever.

36. If you tel me, that notwithstanding what I have here said, you can show, that these Churches are both Mystically united to Christ as their *Spous*, and with one another, as having *one Lord*, *one Faith*, *one Baptisme*; I answer, that when you set your selfe upon this undertaking, you will find that you want strength to master all the impossibilities which you will meet withal. But supposing you were able to performe it with some likelihood of truth, yet seing this cannot be done by any such Principles as you have laid in this Discourse, you must give your Brethren the other Protestant Writers leave to say of you as you have said of them, that altho you have *said manie good things about the Notion of the Catholique Church*, yet they are *verily persuaded*, that there will never be an *end of these Wranglings* till it be *settled*, which you have not *thoroughly done yet*, becaus after all you have said, it does not appear from your Principles which is the Catholique Church, and to the end you may make a further discoverie of it, you are forced to betake your selfe to such Methods as you judge to have proved *unsuccessfull* in your Fellow-writers.

§. 9. Ib. *For it is plain from this account* (that is, if we will admit his obscure and impertinent Prin-

Principles to passe for evident and to the purpose) that *altho all the Churches in the world were united into one Ecclesiastical Bodie, yet this external visible union is not the thing which makes them the one Bodie of Christ.*

37 Replie. This external visible Union is not the *formal Reason* which makes them *the one Bodie of Christ*, but onely a *necessarie Condition* without which they cannot be it.

§. 10. Ib. *They are one Bodie by being all, united to one Mystical Head the Lord Iesus Christ, not by an external and visible union to each other.*

38. Replie. They are *one Mystical Bodie* by being united to their *Mystical Head*, and *one Visible Bodie* by being united to their visible Superiours.

§. 11. Ib. *This external union is a dutie which all Christians and Christian Churches are bound to observe as far as possibly they can.*

39. Replie. Since he owns it for a dutie of all Christians to observe this external Union, he acknowledges it to be Christ's Command that they should do so, for which there may be alledged places enough out of Scripture. But where can he show one Text to prove, that they are no longer obliged to this observance, than they think they can do it with a good conscience? which he signifies by saying *as long as possibly they can*? Or whence will he prove, that every man's conscience ought to be regulated by his own private

reason, without any regard to the Authoritie of the Church, which our Saviour commands us to hear under pain of being *Heathens*? Such places as these (were there any such to be found) would suit better with the Caus of the Reformation, than the great secret he has produced that the Church in Heaven and Earth are *one Church*.

§. 12. *Ib. But all true Christians and Christian Churches are the one Bodie of Christ, whether they be thus visibly united, or not.*

40. *Replie.* Which way shall we know which are *true Christians and Christian Churches*? This is a matter above the Drs. reach, who cannot tell us, which is the Catholique Church. It is most certain that all true Christian Churches are the *one Bodie of Christ*, and it is as certain that no Christians or Christian Churches can belong to the *one Bodie of Christ*, unlesse they be visibly united to the rest of the Church, as shall appear from the consideration of what he saies on the *true Notion of the Catholique Church on Earth* whose turn comes next, whither he refers us for the proof of his contrarie Assertion. If we cannot discover where the Catholique Church is in the discussion of this point, we may for ever despair of coming to the knowledge of it. As for the two other Points wherein he promises to make his Assertion good, viz *What the Nature and unitie of a particular Church is, and how every particular Church is a part of that universal Church which is the Bodie of Christ, and what that unitie and Com-*

munion is ; which all distinct Churches ought to maintain with each other, they are reserved for a second Part, which I suppose he will think better on before he publish, since the principles whereon he must depend for the forming of it, have already found so great an opposition in this Part which has already seen light.

§. 13. P. 32. Now, says he, *it is evident from what I have already discoursed, that the true Notion of a Church is Cætus Fidelium, or the Company of the Faithful, of those who profess the true Faith of Christ, and are united to him by Baptisme.*

41. Replie. I wonder from what part of what he has *already discoursed* we are to gather this Notion of a Church. I have diligently read over all that he has writ from the beginning of his Book till this passage which I am now examining, and cannot find any *evident* grounds for it. He has told us indeed not long since *chap. 2. §. 3.* that *whatever makes a Church, makes it a Member of the one Catholique Church, or of the one Bodie of Christ*, after which he says immediately, *and here comes in what the Apostle makes essential to this one Bodie, one Lord, one Faith, one Baptisme, which signifies being united to Christ in the same Covenant.* Which Assertions are far from affording any *evidence* of the truth of this Notion in his principles, as appears out of the Replies which I have made to them. Nay throughout his Discourse I find *evident grounds to infer the contrarie.* For seeing he

will have the Essential Unitie of the Church on Earth to be the Mystical Union whereby the Church in Heaven and Earth are united in One Bodie to Christ as to their *Spous*, this Notion of a Church must be said to be essentially distinct from it's Essential Unitie, which is a meer Chimera. For the Essential Unitie of the Church in Heaven and Earth does not consist in Faith, as I have said over and over, and shall declare further hereafter. So that Faith in the Drs. way does not so much as belong to the Notion of a Church, because it's Essential Unitie does not consist therein. The Dr. seems to have forgotten, that the Notion of a thing is a *really* indistinct from it's Essential Unitie, which is universally true of all beings as they fall under a Metaphysical consideration, and without doubt it takes place in Moral Bodies (such as the Church is), which are nothing else but united multitudes. For that which unites them together makes them a Bodie, and that which makes them a Bodie is their Notion, therefore that which unites them together is their Notion.

42. The occasion of this monstrous absurditie is the Drs. not allowing the Church on Earth to be as Essentially a Visible Bodie as it is Christ's Mystical Bodie, which being once admitted, there is no fear, that the Notion of a Church will run counter to it's Essential Unitie, or that Faith does not belong to the Notion of it. For as

has two Unities Essentially distinct, so it has two Notions Essentially distinct. As it is Mystically One, it's Essential Unitie consists in the *Special Relation*, which all those have to Christ as their last end, who have not retracted their acceptance of the Graces and favours which he promised them, through their renouncing the necessarie Conditions which he required of them, and which they promised to performe at what time the Gospel-covenant passed between them, wherein consists also the Mystical Union of the Church in Heaven to her beloved, and the Notion of them both as they are Christ's Mystical Bodie, as I have said aboue Ch. 1. N. 102. & seq. And as it is Visibly One, it's Unitie consists in the actual performance of the Conditions which God required from her, when he promised her his Son for Spous in Baptisme, wherein it's Notion also consists as it is a Visible Bodie. So that altho the Church in Heaven and the Church on Earth are both Mystically One with Christ, as being both *Flesh of his Flesh, and Bone of his Bone*, under which consideration they have both the same common Notion: yet seing the actual performance of the Conditions of the Gospel-covenant is absolutely necessarie, to the end the Church on Earth may be *Flesh of Christ's Flesh, and Bone of his Bone*, from which Conditions the Church in Heaven is exempted, hence it is, that the Mystical Bodie of Christ as it abstracts from both these states resembles a *Genus*, and the actual performance

mance of the aforesaid Conditions is in the nature of a *Difference*, whereby that part of Christ's Bodie which is Militant on Earth is distinguished from the other part which is Triumphant in Heaven. This is clear; for if I tel Dr. Sherlock, that Titius is a Member of Christ's Mystical Bodie, he cannot conclude from these terms, whether Titius be in Heaven, or on Earth. But if I tel him, that Titius is Orthodox in his Faith, and Obedient to his Ecclesiastical Superiours, it is evident that I mean him to be a Member of Christ's Mystical Bodie upon Earth. If therefore that part of Christ's Mystical Bodie which is upon Earth have a special Difference, whereby it is distinguished from the other part which is in Heaven, it must by consequence have a special and distinct Notion from it too.

43. If the Dr. will admit of these two sorts of Unitie, I shall easily grant him, that Faith belongs to the Notion of a Church on Earth, but if he will persist in his pretence that this follows from what he has *alreadie discoursed* in this Chapter, or from what he has said in the first Chapter concerning the Essential Unitie of the Church in Heaven and Earth, to the end his Doctrin may seem all of a peece, and to hang by the same thread, I must beg his pardon if I dissent from him herin for the reason given, notwithstanding that he quote S. Paul for *one Lord, one Faith, one Baptisme*. The Church on Earth is more behol-

ding to those Protestants, whom he accuses of being ignorant that the Church in Heaven and Earth are One Bodie, than it is to him who values himself upon the discoverie of it. For these Gentlemen seem to grant, that the Church on Earth is Essentially One at it is a Visible Bodie, and pursuant to this Principle, they affirme that it's Essential Unitie consists in the profession of the same Fundamental Faith; from whence it follows, that Faith belongs to the Notion of it. But this Author is so fond of his New Truth, that he has no regard for the Old one, and whilst he establishes the Essential Unitie of the whole Church in Heaven and Earth, he leaves the Church on Earth without a Notion. What my thoughts are concerning this Notion of a Church shall appear below.

44. Perhaps some Readers (amongst whom the Dr. may chance to be one) will cavil at my saying, that the Mystical Bodie of Christ *resembles a Genus*, as tho Christ had more Spouses and Bodies than one.

45. To which I answer, that no such absurditie as this follows from my Doctrin; for I mean onely that the states and conditions of the Church Triumphant and the Church Militant, wherof Christ's Mystical Bodie is composed, are specially and Essentially distinct, which I believe this Author will hardlie denie. Neither can there be any greater inconvenience in this manner of speech,

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than there is in saying, that Man is a *Genus* in respect of innocent and sinful, rich and poor, happie and miserable persons; from whence it cannot be inferred, that an innocent man is Essentially distinct from a sinner, or a rich man from a poor man, but onely that innocence and sinfulness, riches, and povertie, which are extrinsecal to the nature of *Man*, are Essentially distinct. Thus it happens at present; for neither Invisibilitie nor Visibilitie, nor the Vision of God nor Faith belong to the Notion of Christ's Mystical Bodie as such, as is plain; becaus that part of it which is in Heaven is Invisible and without Faith, and the other part which is on Earth is Visible and without the Vision of God. The one part is innocent, rich, and happie, and the other part is sinful, poor, and afflicted, but for all this difference in their circumstances, they make no more than One Mystical Spous and Bodie of Christ. Neither can it follow, becaus they have distinct Notions as they are thus considered under their different circumstances, that therefore they are not the One Spous of Christ, as it does not follow, that the Nature and Notion of *Man* is not One, becaus as *Man* is considered in relation to his riches and povertie, happinesse and miserie, he is capable of distinct Notions. This is all that I mean by saying, that Christ's Mystical Bodie resemble a *Genus* in respect of the Invisible Church in Heaven, and the Visible Church on Earth

Earth wherof it is composed. If I had held the Church on Earth to be Christ's Mystical Bodie inasmuch as it is Visible, no doubt, but Christ would have had more Spouses and Bodies than One; but I hold, that Faith and Obedience which make it Visible, are not the *formal Reason* why it is Christ's Mystical Bodie, but onely the necessarie Conditions without which she cannot be it. And therefore let Dr. Sherlock, who will have Faith to be the *formal Reason* which makes the Church on Earth to be Christ's Mystical Bodie, make out how Christ has not two Spouses and two Bodies in his way, being the same *formal Reason* which makes the Church on Earth Christ's Mystical Bodie, cannot produce the like effect in the Church in Heaven which wants Faith.

§. 14. Ib. *There can be no other Notion of the universal Church in Heaven and Earth, but the whole Company of the Faithful, who are united to Christ by Covenant, and are his Mystical Bodie in the sense above explained.*

46. Replie. This Proposition is delivered with such a Magisterial peremptorinesse, that (considering the small grounds he has for it) it seems to have been the result of manie a tedious and perplexing thought, which he might have well spared, if he had reflected on the aforesaid *special Relation* which the Church in Heaven and Earth have to Christ as their last end, which as it unites them both in One Mystical Bodie, so it is their

their Notion. This Notion of the Universal Church in Heaven and Earth is so apparently false, that I cannot but wonder, how he came to venture his credit so far as to submit it to the censure of the publique. For Faith, as I lately said, does not belong to the Notion of Christ's Mystical Bodie as such, becaus *de facto* the most Illustrious part of it which is in Heaven has no Faith at all, as neither will any of it's Members have after end, and conflagration of this world. And certainly nothing can belong to the Notion of a thing without which a thing *is* and may *be*. Besides, he has told us more than once, that the Unitie of the whole Church in Heaven and Earth ought not to be placed in any thing that can concern onely a part of it, and after all he makes Faith which concerns onely the Church on Earth to belong to the Notion of the Universal Church in Heaven and Earth. I am much mistaken if this be the way to put an end to wranglings.

§. 15. Ib. *And if the universal Church in Heaven and Earth be the whole Companie of the Faithfull, the Catholique Church on Earth must be the whole number of the Faithfull on Earth.*

47. Replie. The onely Difference we find here between the Church in Heaven and the Church on Earth is, that the one is in Heaven and the other on Earth, as tho Faith which is said to make them One Church were professed in Heaven, as wel as on Earth.

§. 16. P. 33. The learned Launoy has produced various Texts of Scripture for this Definition of a Church, that it is the Companie of the Faithfull; and has proved by the Testimonie of the Fathers in all Ages, even down to the Council of Trent it selfe, that this was the received Notion of the Church, till it was altered by Canisius and Bellarmin. Canisius puts Christ's Vicar into the Definition; that the Church is the visible Collection of all baptized Believers under one Head Christ in Heaven and his Vicar on Earth, which makes the Church a Monarchie. Bellarmin defines the Church to be a Companie of men united together by the same Christian Faith, and the Communion of the same Sacraments under the goverment of lawful Pastors, but chiefly of the Bishop of Rome as the one Vicar of Christ on Earth, which makes the Church a kind of mixed, and tempered Monarchie; the goverment of Bishops, and the Pope as supreme Pastor.

48. Replie. It would have been much more to the purpose, if he had produced some Testimonies to prove, that the Church in Heaven and Earth are the whole Companie of the Faithfull, than to cite Authors to show, that this Notion agrees to the Church on Earth. But because he was not able to prove what he was sure would be disputed, he wisely proves what is willingly granted him. Whoever denied this Notion? We have no exception against it's falseness. We know very well that it is every where to be seen in the Fathers of the Church, and we read it in the

Catechisme of the Council of Trent set out by Pius V. But he must know, that every true Notion of a thing is not a good one, because every true Notion is not a complete one. We often expresse our Notion of things by something that is Essential to them, and omit other properties that are no lesse necessarie to their being than those we mention. In which case the consequence will not hold either that our Notion is false, or that those properties we omit do not necessarily appertain to the things defined. Thus S. Paul *ad Eph. 4.* takes the Notion of the Church from it's Pastors. He gave some Apostles, and some Prophets, and some Evangelists, and some Teachers, for the perfecting of the Saints, for the work of the Ministrie, for the edifying of the Bodie of Christ; and *ad Philip. 1.* from the Pastors and People, To all the Saints which are at Philippi with the Bishops and Deacons; and *1. ad Cor. 1.* From it's Sanctitie and universality, unto the Church which is at Corinth, to them that are sanctified in Christ Iesus, called to be Saints, with all that in every place call upon the name of Iesus Christ our Lord, both theirs and ours; and *ad Eph. 1.* from it's Sanctitie and Faith, Paul an Apostle of Iesus Christ by the will of God to the Saints that are at Ephesus, and the Faithful in Christ Iesus; and *ad Eph. 5.* from it's Mystical Union to Christ, We are Members of his Bodie, of his Flesh, and of his Bones; and *1. ad Tim. 3.* from it's Infallibilitie, The Church is the ground and Pillar of Truth. Thus

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likewise the same Apostle takes the Notion of Faith from it's inevidence and obscuritie, *Faith is the evidence of things that do not appear*, ad Heb. cap. 11. And the like examples may be produced from several other places of Scripture. All which Notions are true, but not complete, that is, they are not *good* Notions in a Logical sense, becaus they do not explain the Nature of the thing according to such considerations as make it agree with some things, and disagree with all others, or as Logicians say, they do not explain it by *Genus proximum & differentiam ultimam*.

49. And this is the defect which we find in the present Notion of the Catholique Church. For Schismatiques and Excommunicated persons may be baptiz'd, and have as good Faith as Catholiques, and yet there is nothing more certain, than that they are not comprehended under the Notion of the Catholique Church. The reason of which inconvenience is, becaus Obedience to our Ecclesiastical Superiours is not placed therein which would have distinguished the Church from all those who are cut off from it's Communion. There is no Definition will passe muster in the Schools which has such a wel grounded exception as this brought against it: And certainly there ought to be greater heed taken about a Notion that immediatly regards our H. Religion, where the error will prove of a much more dangerous consequence, than a natural mistake in an unnecessary

cessarie matter. If you say, that that the Catholique Church as such has no Authoritie, and that therefore it is not necessarie to make Obedience any part of it's Definition; I answer, that the contrarie shall appear below §. 28.

50. Neither are Schismatiks onely and Excommunicated persons comprehended under this Notion, but Heretiques also. For altho this Author P. 32. would have us to understand by *Faithfull* no others than such as *professe the true Faith in Christ, and are united to him by Baptisme*, yet what Heretique is there who allows of Baptisme and a Catholique Church, that will not admit of this Notion of it? Arians, Sabellians, Nestorians, and the most enormous sects in the world who pretend to believe in Christ judge their own Faith to be *true*, for which reason they are in Dr. Sherlock's way comprised in the Definition of the Catholique Church. For in his judgment particular Churches, nay individval Christians are the proper and lawful judges for themselves, what Doctrins they ought to receive, and what to reject. See what he sais below §. 22. n. 138. So that supposing there be no common and irrefragable *Rule of Faith* which all Christians ought to conforme to in such debates as arise about the meaning of Scripture, that must be held for *true Faith* which particular Churches and individual Christians hold for such, how opposit and contradictorie soever their sentiments are about it. For how dares Dr.

Sherlock to censure any one's Faith for false, which is declared to be *true* by the *proper and lawful* Iudge thereof? whence it follows, that the *true Faith* which is placed in the Notion of the Catholique Church signifies a contradictorie Faith, and by consequence when he pretends to define the Catholique Church by *the whole number of the Faithful who professe the true Faith of Christ, and are united to him by Baptisme*, the meaning of it is, that it is *the whole number of those who professe the contradictorie Faith of Christ, and are united to him by Baptisme*.

51. I say this absurditie evidently follows, supposing the Notion he has given be designed to serve for the Catholique Church, as that is said to be One Bodie resulting from manie different Communions, who are at variance about matters of Doctrin, and the Interpretation of the Holy Scriptures. For the Faith of the Catholique Church in this way is not One but manifold and contradictorie, and by consequence the *true Faith* which is placed in the Notion of the Catholique Church is contradictorie too. For altho the Faith of particular Bodies of Christians, and of individual persons who may be said to compose the Catholique Church is not contradictorie, yet the Faith of the Catholique Church as such, and as it is One Bodie (under which consideration this Notion is given to it) must needs be contradictorie, becaus the Faith of all the parts together is

contradictorie by reason of their contradictorie interpretations of the H. Scriptures.

§ 2. But in case this Notion relates onely to One Bodie of Christians who professe one and the same Faith, and are of one denomination, the aforesaid absurditie does not follow; but then there follows another which is not lesse than that, viz that Protestants alone for example are the Catholique Church, as being *the whole number of those who professe the true Faith in Christ, and are united to him in Baptisme*; unlesse he be so just as to assign us this Prerogative to whom of right it is due, or so good natured as to exclude Protestants by allowing it to some other Bodie who has no more right to it than they. We may with very good reason ask them, *where their Church was before Luther*; if there were none before that false Apostle who *professed the true Faith of Christ*. And if there were any such Professors, it will be a hard task to prove that Protestants are the Catholique Church, or that they are so much as parts of it, unlesse they associate themselves to such Christians as *professed the true Faith* before the first Reformers appearance in the world, by which means the *true Faith* of the Catholique Church will be, as I have said, contradictorie.

§ 3. If the Dr. to save these Absurdities have recourse to the usual Refuge of *Fundamental* and *Non-fundamental* Faith, and say that by *true Faith* which he has put into the Notion of the Catholique

lique Church, he understands *Fundamental Faith* wherein every part of the Church necessarily agrees; I Answer, that this will not serve his turne, unlesse he make us know, what those Points are which he calls *Fundamental Faith*; for how can we know what the Church is, without knowing the *Fundamental Faith* which makes the Church? Neither is it enough for him to tel us, what the *Fundamental Faith* is, unlesse every part and Bodie of the Catholique Church concurre with him therein. For the *true* and *Fundamental Faith* of the Catholique Church can be, on other than that which the Catholique Church will have it to be. And if he abstract and separate from among the Doctrins of the Catholique Church a certain number of them which he re-putes for *Fundamental Faith*, they will be his own *Fundamental Faith*, and not the *Fundamental Faith* of the Catholique Church, which holds the other Doctrins which he rejects, to be as much *Fundamental Faith* as those which he has culled out. Which proves, that the Notion of the Catholique Church must be likewise that which the Catholique Church will have to be it. It is a just prejudice against any Notion of the Catholique Church, if the Catholique Church it selfe will not receive it (she ought to know best what she is), as it is certain it does not receive this Notion of Dr. Sherlocks, if by

the *true Faith* which he has placed in it, he understands onely such Doctrins as the Church of England esteems for *Fundamental*. Who sees not, that if, it be tollerable for Protestants to insert no other Faith into the Notion of the Catholique Church but that which they hold for *Fundamental*, that it is as lawfull for any of the other Bodies, whom they account for parts of the Catholique Church, to do the like, by which means there will be as manie distinct Notions as there are *Fundamental* Faiths, and as manie distinct Churches and Communiones, as there are Notions of the Catholique Church.

54. Again. Since there is as great a variance among the severall Bodies of Christians, what Points are *Fundamental* and what *Non-fundamental*, as there is what Faith is *true* and what is *false*, this Author is still pressed with the weight of the aforesaid Absurdities, and in the very same *forme* too, as you shall see. For as every particular Bodie of Christians looks on their own Faith to be *true*, so they hold it for *Fundamental* and necessarie to be believed. (I say all other Christians do so besides Protestants). And as every particular Bodie of Christians, nay individual persons are the lawful and proper Judges, what Doctrins they ought to receive, and what to reject, what Faith is *true* and what is *false*; so they are likewise in Dr. Sherlock's way no lesse proper Judges, what Faith is *Fundamental* and what *Non-fundamental*.

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So that supposing there be no common and irrefragable Rule of *Fundamental Faith* which all Christians ought to follow in such debates as arise concerning the sense of Scripture, that ought to be held for *Fundamental Faith*, which particular Churches and individual Christians hold for such. For how dares Dr. Sherlock censure any one's Faith for *Non-fundamental*, which is declared to be *Fundamental* by the proper and lawful Judge thereof? From whence it follows, that the *Fundamental Faith* which is placed in the Notion of the Catholique Church signifies a contradictorie Faith, and by consequence when he pretends to define the Catholique Church by the whole Companie of those who profess the *Fundamental Faith of Christ*, and are united to him by Baptisme, the meaning is, that the Catholique Church is the whole number of those who profess the contradictorie Faith of Christ Iesus, and are united to him by Baptisme, which is not much different from the Notion which the Heathens had of it in the primitive times.

55. I say that this absurditie follows as much here as in the other case, and that for the same reason too, becaus the *Fundamental Faith* of the Catholique Church in this way is not one but manifold and contradictorie, and by consequence the *Fundamental Faith* which is placed in the Notion of the Catholique Church is contradictorie too. For altho the *Fundamental Faith* of particular

Bodies and individual persons that may be said to compose the Catholique Church be not contradictory, yet the Fundamental Faith of the Catholique Church as such, and as it is One Bodie (under which consideration this Notion is given to it) is contradictory, becaus the *Fundamental* Faith of all it's parts together is contradictory by reason of their contradictory interpretations of the H. Scriptures. And in case this Notion relates onely to one Bodie of Christians who profess the same *Fundamental* Faith, the same absurditie follows here likewise as above, viz that the Catholique Church consists in a Bodie of one denomination, as suppose, in Protestants, or in whatever other Bodie the Dr. is pleased to place it in, which is an inference that does not wel suit with his Principles.

§ 6. Thus we see that we are never the nearer knowing what the Catholique Church is by this Notion, as it is handled by Dr. Sherlock. For seing he defines it by *true* and *Fundamental* Faith, and seing this *true* and *Fundamental* Faith is the belief of Contradictions, what understanding is able to comprehend, what the Catholique Church is? If he had told us expressly, that the Notion of it is *the whole number of People who believe Contradictions*, we could presently conclude the nature of it, becaus the belief of Contradictions would be the thing that made the Church. But to tel us, that the belief of these Contradictions is

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true and *Fundamental* Faith is the greatest Contradiction that any one can possibly believe. For how can the understanding judge manifest lies, errors, deceits, and Contradictions to be *true* and necessarie to be believed? We expected from him the Notion of a thing that really exists, and he has given us such a Notion of it as makes it a Chimera.

- 57. Before this Author can persuade us to admit of this Notion for a complete one, he must shew out of the Fathers from whence it is taken, that they held nothing more requisit towards our being Members of the Catholique Church besides *Baptisme* and *true Faith*; for their words can do him no service, so long as we may justly censure him for having perverted their meaning. They little dreamed, that this Notion of the Catholique Church would be turned to the overthrow of that Faith which they held to be true. Forl whoever has made any progresse in their writings cannot be ignorant with what vehemence they inculcate to us Obedience to our Ecclesiastical Superiours, and the external and visible Unitie of the Church as things absolutely necessarie towards our being Members of the Mystical Spous of Christ. To be a Schismaticque in their judgment was as bad as to be a Heathen, and an obstinate continuance in a state of Excommunication was esteemed by them as a renouncing of Christianitie. If they had understood the whole

Companie of the Faithfull in the Drs. way, they would never have drawn such Arguments as they do from the Authoritie of the Church, and the obligation there is of living in a visible Union with it, when they disputed against Heretiques and Schismaticques, becaus those miserable People might have had the same plea against them, as the Dr. has against us, viz that they were baptized, and held the same *Fundamental Faith* with them, and therefore were as much Members of the Catholique Church as they, seing the Catholique Church is the *whole Companie of the Faithfull*, and as such has no Authoritie, neither does Obedience belong to the Notion of it.

§8. The word *Ecclesia* or Church signifies in Greek an Assemblie or meeting of men, and is indifferently applied to unbelievers as wel as to believers, as appears out of the 25. Psalm, *I have hated the Church of the wicked*; as likewise Acts 19. where we read, that after the Heathen Officer had quieted the People, he said to them, *If ye have any enquirie into other matters, it shall be determined in a Lawful Church*, that is, in a Church of Ephelians who worshipped Diana. In which places Protestants expresse the word Church by *Congregation* and *Assemblie*, altho the Greek word be the same as in Latin, but since the propagation of the Gospel the word Church has for its common and principal signification those who believe in Christ.

59. The Fathers called the Catholique Church *the whole Companie of the Faithfull* in Christ Iesus, 1. with relation to Christ who is their Mystical Head whilst they are Obedient to their Pastors. 2. Because Faith is the Primarie Mark of distinction of the Church on Earth from the Church in Heaven, which sees and enjoys those glorious things which we believe, and hope for. 3. Of the Church of Christ from the Church of the Iews, who believed in God by Moses and not by Christ. 4. Of the Church of Christ from Pagans, whose Religion was not revealed by God, but established by the professed enemy of God and his Church. Faith is the beginning of our Spiritual life on which all its succeeding Motions depend; it immediately and directly regards God as its proper Object, which Obedience to Ecclesiastical Superiours does not, and therefore it is no wonder, if the Fathers call the Church *the whole Companie of the Faithfull in Christ Iesus* without mentioning Obedience. They designed this Notion rather to diversifie the Church of Christ from all such multitudes as did not believe him to have been sent by God, than from those who were not Members his Mystical Bodie, altho they pretended to believe in him. As for this sort of People, they had another Notion of the Church for them, as is manifest out of S. Cyprian, who saies *Ep. 69. ad Florent. Pup. that the Church is the People united tot he Priest, and the Flock cleaving*

to their Pastors; from which Principle this Holie Martyr concludes in several places, that those who are disunited from their Pastors are no Members of Christ's Bodie. There was no such need of mentioning Ecclesiastical Obedience in the Notion of the Church in respect of those who believed not in Christ: but those who believe, or pretend to believe in him, and yet are not of his Bodie, ought to be put in mind by such a Notion as particularly regards their condition, of the subjection which they ow to their Pastors whom they have forsaken, and that those whom they follow, are not Pastors but wolues, becaus they are not sent by Christ, whom they believe to have been sent by God.

60. Besides, the Fathers proved the Faith of *the whole Companie of the Faithfull* by the same Motives of Credibilitie as we do now, viz by Succession of Pastors, Antiquitie, Universalitie, Miracles &c. Which Marks as they made the Faith evidently Credible, so they left no room to doubt, whether Christians were bound to obey their Pastors under the pepaltie of forfeiting their Mystical Union to Christ, becaus this Point being believed by the Church became as Credible as any other. So that the Christians of their times had no more reason to question, whether Obedience to their Ecclesiastical Superiours were necessarie to Catholique Communion, becaus the Catholique Church is *the whole Companie of the Faithfull*,
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than Dr. Sherlock has to hold that nothing else is necessarie to salvation besides Faith and Baptisme, because he reads in Scripture, that *he that believes, and is baptized shall be saved*. For as the Motives of Credibilitie which prove Scripture to be the word of God, prove an obligation of performing every Command of God which is contained therein, so those Motives of Credibilitie which proved the Faith of *the whole Compaignie of the Faithfull*, proved an obligation of being Obedient to Ecclesiastical Superiours, because this was a Doctrine which was believed by *the whole Compaignie of the Faithfull*. So that this Notion of the Catholique Church cannot be said to exclude, but virtually to include Obedience to Ecclesiastical Superiours, because it includes every Point of Faith, which was belived by *the whole Compaignie of the Faithfull*, wherof Obedience to Ecclesiastical Superiours was one.

61. Supposing any one should take the same advantage against the Dr. from S. Cyprian's Definition, as he takes against us from *the whole Compaignie of the Faithfull*, and prove that Faith is not necessarie towards being a Member of Christs Church, because it is not mentioned in S. Cyprian's Definition of a Church, no more than Obedience is expressed in the Definition that lies before us: what answer would he return to this Objection, which has so great a resemblance with that which he has made against us? If he say first,

that Faith is included in Obedience to Ecclesiastical Superiours; I answer, that Obedience is as much included in Faith, and therefore either no advantage can be taken against us from the Church's being defined *the whole Companie of the Faithful*, or else the same advantage may be taken against him from S. Cyprian's Definition.

62. If he say 2. that S. Cyprian's Definition belongs onely to a particular Church, which he seems desirous that we should believe, because P. 34. he has fairly remitted the consideration of it to his second Part wherein he has promised to give us the Notion of a particular Church; I answer, that the true meaning of S. Cyprian's Definition will be best known from the occasion which induced him to deliver it, which was this. One Florentius Pupianus had withdrawn himselfe from the Communion of the Church, and, as it seems, had betaken himselfe to the Novatians. He writes to S. Cyprian a great manie bitter complaints and accusations against him, and among other things charges him with dispersing the Flock of Christ (*scripsisti quoque quod Ecclesia hanc propter me portionem sui in disperso habeat*). Whereupon the Saint replies, that when the Church lost him and his gang, she lost her chaffe onely and not her wheat, that none went out from her who ought to remain in her, and that she continued the same Church still notwithstanding their departure, and proceeds thus: *Dominus quo-*
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que in Evangelio quum eum loquentem Discipuli derelinquerent, conversus ad duodecim dixerit, numquid & vos vultis ire? Respondet ei Petrus, Domine ad quem ibimus? Verba vita aterna habes, et nos credimus, & cognoscimus, quoniam tu es Filius Dei vivi. Loquitur illic Petrus super quem adificata fuerat Ecclesia, Ecclesia nomine docens & ostendens, quia etsi contumax ac superba obaudire nolentium multitudo discedat, Ecclesia tamen à Christo non recedit; Et illi sunt Ecclesiaplebs Sacerdoti adunata & Pastori suo grex adharens. unde scire debes Episcopum in Ecclesia esse, & Ecclesiam in Episcopo; & si quis cum Episcopo non sit in Ecclesia non esse, that is in English, Our Lord also in the Gospel, when his Disciples forsook him as he was speaking, turning himselfe to the twelve said, will ye also go? Peter replied to him, Lord, to whom shall we go? Thou hast the words of Eternal Life, and we believe and know, that thou art the Son of the living God. There Peter speaks on whom the Church was built, teaching in the name of the Church, and showing, that altho a proud and stubborn multitude of People who will not hear do depart, yet the Church does not depart from Christ; and they are the Church, the People united to their Priest, and the Flock cleaving to their Pastor. Whence you are to know, that the Bishop is in the Church, and the Church in the Bishop, and that whoever is not with the Bishop is not in the Church.

63. Now there can be no dispute, but that the
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Father designs this Definition of a Church to serve as wel for a particular Church as for the Church Catholik, because the words in themselves are very general, and besides his known Doctrin is throughout his works that particular Bishops are essential to particular Churches. But then his defining on the one hand the Universal Flock of Christ by the Power which Bishops have over the People; and the Union which the People ought to have with their Bishops, and on the other side affirming that the Universal Church, that is, the whole multitude of Bishops with their respective People were *built* upon Peter; and that this Apostle spoke in the name of the universal Church, that is, of the other Apostles and the Faithfull when he said, *Lord, thou hast the words of Eternal life &c*, is a clear Argument, that he meant that the universal Flock of Christ should be united to S. Peter's Successors, as wel as particulr Bodies of Christians ought to be united to their respective Bishops who are the Successors of the other Apostles. For as according to him it was necessarie in the Apostles time, that particular Christians before they could be a Church, should be either immediately united to the Apostles, or to such Bishops as the Apostles had set over them, and that the Apostles and Bishops with their respective Flocks should be all united to S. Peter on whom the whole Church was *built*, so it is no lesse necessarie now in S. Cyprian's judgment,

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ment, that all the Bishops in the World with their Flocks should be united to S. Peter's Successors, who inherit from this first Apostle the Prerogative and Right of having the whole Church of their times *built* on them, as the Successors of the other Apostles inherit the Right of making their respective Flocks to be particular Churches, or having their Churches *built* on them. Which is the onely reason why particular Bishops belong to the Definition of particular Churches. And therefore seing all particular Churches with their Flocks are in S. Cyprian's judgment *built* on S. Peter and his Successors, the Successors of S. Peter ought in like manner to belong to the Definition of the Catholique Church and Universal Flock of Christ. It is most evident, that the Church for which S. Cyprian designed this Definition in this passage, is the Church which was *built* on S. Peter consisting of Pastors and their Flocks, and which *does not depart from Christ* notwithstanding that never so manie *proud and stubborn multitudes depart from her*, which no man of sense will denie to be the Catholique Church. And altho he immediately adde after the Definition, that *the Bishop is in the Church, and the Church in the Bishop*, in which Claus he may mean by the word *Church* a particular Church considering the Schismaticque against whom he wrote, yet this is onely an application of his general Doctrin about the Church

to a particular case, and can be no ways prejudicial to what I have said, seing particular Churches are called the Catholique Church as being parts of it, and, as S. Cyprian saies, becaus they are all *built* on Peter. Besides, it may be as truly said and as properly in S. Cyprian's way of S. Peter's Successors as of any particular Bishop, that *they are in the Church*, and that *the Church is in them*, seing the whole Church is *built* upon them, which is that which he means below, when he saies, *who forsakes the Chair of Peter, upon whom the Church is built, does he hope that he is in the Church?*

64. This appears to be the true meaning of S. Cyprian's Definition in several places of his works, where he makes an Union of all the parts of the Church to S. Peter's Chair to be necessarie to the Unitie of the whole Church, as in his 40. Ep. to his People where he saies, *Deus unus est, & Christus unus, & una Ecclesia, & Cathedra una super Petrum Domini voce fundata*, There is One God, One Church, and One Chair established on Peter by our Lord's voice. Which words denote a necessitie of believing all they import no lesse than that saying of S. Paul *One Lord, One Faith, One Baptisme*, nay they seem onely the same thing expressed in other terms. And in his 45. Ep. to Cornelius he calls the Roman Church *Ecclesia Catholica radicem & matricem*, The Root and Matrix of the Catholique Church. And in his 55. Ep. to Cornelius he calls S. Peter's Chair the Principal Church

from whence the Priestly and Ecclesiastical unitie has it's beginning. *Navigare audent ad Petri Cathedralam & Ecclesiam Principalem unde unitas Sacerdotalis exorta est.* And Ep. 73. ad Jubaian. He saies of Peter *super quem Dominus edificaverat Ecclesiam, & unde unitatis Originem instituit*, On whom our Lord built his Church, and from whom he has appointed the Origin and beginning of unitie.

65 But above all other passages to this purpose, that which we find in his Book *de unit. Eccles.* is the most full and Illustrious. The occasion of the writing of which Treatise was the great Schisme which was raised at Rome by Novatian who pretended to have been chosen Bishop of that See to the prejudice of S. Cornelius, which this Father thoroughly considering in all it's mischievous consequences, provided this Antidote for his People to secure them from the like innovations in Faith, and disobedience to the Church. He begins by warning them of the sleights which the devil makes use of to draw men into Schisms and Heresies, and then proposes to them as a grand expedient against these evils their close Union to S. Peter's Chair in these words.

66. *Hoc eo fit, Fratres dilectissimi, dum ad veritatis Originem non relitur, nec Caput queritur, nec Magistri cœlestis Doctrina servatur. Quæ si quis consideret & examinet, tractatu longo atque argumentis opus non est. Probatio est ad Fidem facilis*

compendio Veritatis. Loquitur Dominus ad Petrum. Ego dico tibi, inquit, quia tu es Petrus & super istam petram ædificabo Ecclesiam meam, & porta inferi non vincent eam. Et tibi dabo claves regni cælorum, & quæ ligaveris super terram, erunt ligata & in cælis, & quæ solveris super terram, erunt soluta & in cælis. Et iterum eidem post Resurrectionem suam dicit Pasce oves meas. Super illum unum ædificat Ecclesiam suam, & illi pascendas mandat oves suas. Et quamvis Apostolis omnibus post Resurrectionem suam parem potestatem tribuat & dicat, sicut misit me Pater, & ego mitto vos, accipite Spiritum Sanctum; si cui remiseritis peccata, remittuntur eis, si cui tenueritis, tenebuntur: tamen ut unitatem manifestaret, unam Cathedram instituit, & unitatis ejusdem Originem ab uno incipientem sua auctoritate disposuit. Hoc utique erant ceteri Apostoli quod fuit Petrus, pari consortio præditi & honoris & potestatis, sed exordium ab unitate profiscitur. Primatus Petro datur, ut Ecclesia una & Cathedra una monstretur. Et Pastores sunt omnes, sed grex unus ostenditur qui ab Apostolis omnibus unanimi consensione pascatur. Quam unam Ecclesiam etiam in Cantico Canticorum Spiritus Sanctus ex persona Domini designat & dicit, una est columba mea, perfecta mea, una est matri suæ, electa genetrici suæ. Hanc Ecclesiæ unitatem qui non tenet, tenere se Fidem credit? Qui Ecclesiæ renititur & resistit, qui Cathedram Petri super quam fundata est Ecclesia, deserit, in Ecclesia se esse confidit? In English thus

thus, The caus wherof, sais he, most beloved Brethren, is becaus men will not return to the Origin of Truth, nor seek after the Head, nor observe the Doctrin of our Heavenly Master, which whoever will but consider and examin, he will not stand in need of long reasonings and Arguments. The proof of Faith is easie through the compendiousnesse of truth. Our Lord sais to Peter, I say to thee that thou art Peter, and upon this Rock will I build my Church, and the gates of hel shall not overcome it. And will give thee the Keys of the Kingdom of Heaven, and what thou bindest upon Earth, shall be bound in Heaven; and what thou loosest on Earth, shall be loosed in Heaven. And again he sais to him after his Resurrection, feed my sheep. He builds his Church upon him alone, and gives him his sheep to feed; and altho he gave equal Power to all the Apostles after his Resurrection, and said, As my Father sent me, so I send you, Receive the H. Ghost, whose sins ye forgive, they are forgiven, and whose sins ye retain, they are retained: Nevertheless to the end he might declare unitie, he constituted One Chair, and appointed by his Authoritie that the Origin of the same unitie should be from one. What Peter was the other Apostles were also, they being all endowed with an equal participation of Honour and Power; But the beginning proceeds from unitie. The Primacie is given to Peter, that there might be shown to be One Church of Christ and One Chair. And they were all Pastors, and but one Flock appears, which was to be fed by the unanimous consent of

of all the Apostles. Which One Church is deciphered in the Canticle of Canticles by the H. Ghost in the person of our Lord, when he saies, My Dove is One, my perfect one, the onely one of her Mother, and the choice one of her that brought her forth. Whoever does not hold this unitie of the Church, does he believe that he holds the Faith? Who resists and rebels against the Church, who forsakes the Chair of Peter upon which the Church is built, does he hope that he is in the Church?

67, These passages afford as good a light as any impartial enquirer can desire for understanding the true meaning of S. Cyprian's Definition of a Church. For here we have, that Christ built his Church upon Peter alone (*super illum unum*), and that he gave him his sheep to feed, that he constituted One Chair and established it on Peter, that this One Chair is the beginning of the Priestly unitie, that is, of the Ecclesiastical and visible Unitie of the Church, and that the Primacie was given to Peter, to the end Christ's Church might be shown to be One. All which places show a Jurisdiction, and Superioritie which this Apostle had over his Brethren, and by consequence a Jurisdiction which his Successors have had over their Brethren the other Bishops in every Age of the Church since him.

68. For what signifies the building of the Church upon Peter alone, but that he as the Principle and Origin of the Church's Unitie was to make it One

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Visible Bodie by the Union of subordination, which all his Brethren and their Flocks had to him? *The Church was built upon him alone*, inas-much as he was made the *beginning of the Priestly unitie*, for seing the *Priestly unitie* is essential to the Visible Church as such, *the Church was built upon him alone*, becaus it was necessarily to be One with him, and could not subsist without this Union. And seing the Church cannot be One with Peter, nor be united to his Successors as the *beginnings of the Visible and Priestly unitie*, but by means of Obedience and Communion with them, it follows, that all the Members of the Catholique Church ought to be Obedient to them and in Communion whith them. What signifies our Lord's saying to Peter alone, *Feed my sheep*, but that he gave him a special Iurisdiction which was not common to his Brethren? For *feeding* in the H. Scripture is a word which imports Government, and a Power of correcting, teaching &c. And here by the way methinks Protestants should be more sparing of their wittie jests against us for alledging this Text to prove the *Primacie* of S. Peter, seing we have so good an Authoritie as that of S. Cyprian for what we do. What signifies the *One Chair* of S. Peter, but a *Chair* of Iurisdiction paramount to all other Churches, being called *One* by way of excellence and Power, as having a superioritie over all other Sees without having any See Superiour over it? For
which

which reason it is called the *root*, *Matrix*, and *Origin of the Ecclesiastical and Priestly unitie*. No doubt, but that there are more Chairs and Sees in the Catholique Church than One, and this S. Cyprian knew wel enough (as we shall see presently), but there is onely one, and that S. Peter's *Chair*, which has an Universal superintendence over all the rest, as being the *beginning of the Priestly unitie*. What signifies the *Primacie which was given to S. Peter*, and this absolutely without any modification, or qualifying words? Let the Dr. be ingenuous and confesse with me, that the reason which S. Cyprian gives why a *Primacie* was granted to him, shows that it was a *Primacie* of Jurisdiction, which as it is the onely *Primacie* which can make the Catholique Church One, so it is the onely *Primacie* which can afford a convincing Argument, or *show* that it is One, which is the expresse reason why S. Cyprian saies, that the *Primacie* was given to Peter (*ut una Christi Ecclesia & Cathedra una moneretur*). A *Primacie* of meer Precedence (by which we can understand no more than a Priviledge of taking the first place when the Apostles met at dinner, or on any other occasion) is ridiculous. For altho an adjudication of such a Precedence to S. Peter might be a means of preventing any pretensions to the same in the Successors of the other Apostles, yet it could not afford any remedie against other Schisms, nor be in any tollerable sense the *Begin-*

ning of the Priestly unitie. Neither could this be so great a favour as might deserve to be called *the building of the Church upon Peter*, no more more than the Peers of England (under which Notion they are all equal) may be said to be *built* upon any one in particular among them, who has a *Primacie* of Precedence over the rest. S. Cyprian's Doctrin is reconcileable to no other *Primacie* than that of Jurisdiction and Power. Lastly, what reason can there be, why any man may not reasonably *hope* that he is in the Church, and that he *holds the Faith*, altho he *forsake the Chair of Peter*, if an Union to this *Chair* be not necessarie to Catholique Communion? And if it be necessarie to Catholique Communion, it is evident that S. Peter's Successors are the *root, Origin*, and *Principle* of Unitie to the whole Catholique Church, and by consequence that they belong to the Definition of it.

69. Here comes the cauilling Objection of Protestants against S. Peter's *Primacie* of Jurisdiction, becaus S. Cyprian affirms a Paritie amongst the Apostles, when he sais, that our Lord gave equal Power to all the Apostles after his Resurrection, and that *what Peter was the other Apostles were also, they being all endowed with an equal participation of Honour and Power.*

70. For the clearing of this Point the Dr. may pleas to take notice, that in the Ordination of the Apostles (and the same happens in the Ordination

nation of Bishops and Priests) we may consider two Powers, the one of *Order*, and the other of *Iurisdiction*. By the *Power of Order* I mean a spiritual qualitie, giſt, abilitie, or capacitie whereby the perſon Ordained is enabled to performe all thoſe Functions, which our Lord has annexed to men of this condition. And by the *Power of Iurisdiction* I mean a lawful Power of putting this giſt, qualitie, abilitie, or capacitie in execution. The firſt Power imports that the Apoſtle, or Biſhop, or Priest by vertue of his ordination is qualified by our Lord for his ſpecial ſervice, but does not of it's own nature import a call to the actual exerciſe which he is deſigned for. The ſecond Power imports not onely the aforeſaid qualification, but likewise a call to the actual performance of our Lord's work.

71. The *Power of Order* is One and the ſame throughout all the Biſhops of the Catholique Church, as the Faith of the Church is the ſame through all it's parts. And as the Faith is not multiplied by the multiplicite of perſons who profeſſe it, ſo the *Power* of the Epilcopal *Order* is not multiplied by the multiplicite of perſons who enjoy it. It is One, becauſe it proceeds from Chriſt the *One Lord*. It is One, becauſe it is the Power of preaching the ſame Faith, and administering the ſame Sacraments. It is One, becauſe it is directed to the ſame end viz the *edifying of*
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the Bodie of Christ, and the governing, feeding, and illuminating the souls of the Faithfull, who are committed to their care. Lastly, and in one word, it is One, becaus there is not any one action which S. Peter's Successors can do, which any Bishop in God's Church may not in like manner do *vi Ordinis*; neither is there any thing which hinders the meanest among them from being Popes, but onely the want of the Popes *Jurisdiction*. The same Unitie of the *Power of Order* is likewise to be seen in the Old Law, where in all the male descendants from Aaron were Priests alike, their birth making them capable of attending on God's Altar, as Order enables Bishops and Priests to performe their respective Functions in the Church of Christ. The *Power of Jurisdiction* on the other hand is different and unequal, more or lesse, according to the different degrees and steps in the Hierarchie, as in Popes, Patriarchs, Primats, and Bishops, who partake all of them in their respective stations so much of the Jurisdiction of Christ's Priesthood, as is requisit for the due goverment of the portion of his Flock which is committed to their charge. And thus it was likewise in the Jewish Church, where the Jurisdiction of the High Priest was much greater than that of his inferior Brethren, altho they were descended from Aaron no lesse than himselfe. Whence we find *Num. 20.* that God upon the death of Aaron

commanded Eleazar his Son to put on his Father's garments, by which is signified, that as Aaron's Successor he was to take upon him the fulnesse of his *Iurisdiction*. These two Powers of *Order* and *Iurisdiction* are apparently distinct; for Dr. Sherlock knows wel enough, that a Bishop who is Canonically suspended, or excommunicated is as much a Bishop after he is censured as he was before, if we speak of the *Power of Order* which he received at his Consecration. On which account he is not to be Ordained again upon his reconciliation to the Church, and readmission to his Bishoprique, but onely entitled anew to his former *Iurisdiction*, and the lawfull exercise of his Functions, which he had lost by incurring the Censures of the Church. Which is a demonstrative Argument to prove the distinction, and separabilitie of these two Powers.

72. Now this distinction of Powers in the Apostles and Bishops at their Consecration gives an easie solution to the Objection. For when S. Cyprian saies, that our Lord gave equal Power to all the Apostles after his Resurrection, and that what Peter was the other Apostles were also, they being all endowed with an equal participation of honour and Power, he means, that our Lord gave them all the same Honour and power of Order, and that Peter was no more an Apostle than his Brethren, nor any beginning of their unitie inasmuch as he was an Apostle, which are truths which we

we acknowledge as well as S. Cyprian. But when he saies, that Christ *built his Church upon Peter alone, and gave him his sheep to feed*, and made him *Primat*; here we must necessarily say, that altho he had given him and his Brethren before *the same honour and power of Order*, and together with the *Power of Order* the same *Power of Jurisdiction*, when he said, *As my Father sent me, so I send you &c* (which was at the first time that he appeared to his Apostles after his Resurrection, (see S. John's Gospel Ch. 20.) : yet that he gave to Peter alone a special *power of Jurisdiction* as the first Apostle, when he said *Feed my sheep* (which was at the third time that he shewed himselfe to his Apostles after his Resurrection (see S. Iohn's Gospel Ch. 21.) and by consequence, that he made him the *beginning of the Apostles unitie*, and by consequence that he gave him a special *Honour*, if it be an Honour to be a *Primat*, as it most certainly is. And therefore in S. Cyprian's judgment he gave to all the Apostles *the same power*, and not *the same power*; *the same power of Order*, and not *the same power of Jurisdiction*; *the same Honour*, and not *the same Honour*; *the same Honour of Order*, and not *the same Honour of Jurisdiction*. For whenever God bestows an Honour upon his servants he always grounds it upon some gift which he confers on them at the same time. For which reason we must say, that when S. Cyprian affirms the *Pr*

macie to have been given to Peter, that he held this Honour to have been accompanied with a special guift which was not common to his Brethren, and which can be nothing else but the power of Jurisdiction. So that Protestants are obliged to solve this difficultie as wel as Catholiques, supposing there be any obscuritie in S. Cyprian's words. And from this solution which I have given to them, I shall propose one difficultie more to their consideration, which is this. Either our Lord gave Peter a special Honour when he gave him the Primacie, or he gave him none. If he gave him none, let them show, how God could give a Spiritual guift and of so great moment as the Primacie was without giving a special Honour. And if he gave him a special Honour when he gave him the Primacie, let them show, how our Lord endowed all the Apostles with an equal participation of Honour, when he gave the Primacie onely to Peter,

73. It is this Superiour Jurisdiction of S. Peter's Successors which makes the Catholik Church One Bishopricke, as S. Cyprian asserts it to be after the long passage, which I have quoted out of him in these words, *Episcopatus unus est, cujus singulis in solidum pars tenetur*. Which place our Author in his *Vindice of some Protest.* princip p. 34. translates thus. *There is One Episcopacie, part of which every Bishop holds with full Authoritie and Power.* And he saies, that by One Episcopacie S. Cyprian

prian understands One Bishoprick that is, the universal Church, which as it is but One Church, so it is but One Bishoprique also, it being all under the Episcopal government, that is, under a multitude of Bishops who govern their respective parts of it with the whole Episcopal Authoritie. This is set down by him as a choice Principle against the B. of Rome's Universal Pastorship, altho he say that all learned men are a little puzzled at the meaning of it.

74. Here are two things to be considered; the one, in what sense it is that S. Cyprian affirms the Catholique Church to be One Bishoprique; the other, in what sense it is that every Bishop holds part of this One Bishoprique with full Authoritie and power.

75. The Catholique Church is One Bishoprique, which he shows thus in his Book last cited p. 77. S. Cyprian, saies he, tels us that there is but One Bishoprique, and therefore all the Bishops who are dispersed over all the world, and have the supreme government of their particular Churches, must be reckoned but One Bishop; for tho their natural persons are distinct, they are but One Ecclesiastical person, their office, power, and Dignitie being one and the same, not divided into parts, but exercised by all of them in their severall Churches with the same fulnesse and plenitude of power. And thus we have found out but One Bishop for the One Catholique Church, all the Bishops in the world being but one; for tho they are manie distinct persons, they
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are but one Power, and exercise the same Office without division, and multiplication.

76. I cannot but think, that this Author has proceeded *mala fide*, and against the light of his conscience in fathering upon S. Cyprian the new models of Ecclesiastical Politie which he has laid in some of his writings. And I can never desire a better Argument to justifie this censure, than the instance of this passage which lies under examination, viz that *the Catholique Church is One Bishoprique*. For he cannot be ignorant, that all the aforesaid quotations out of S. Cyprian, viz that the Church is *built upon Peter alone*, that the *Primacie was given to him*, that *our Lord established his one Chair*, and made it the *beginning of the Priestly unitie &c*, are truly to be found in his works, and he is a man of too good natural parts not to see what a fair appearance they carrie of proving the Universal Pastorship of the Successors of S. Peter over the Catholique Church, which makes the Catholique Church *one Bishoprique*. Which required at least, that he should have endeavoured to put another meaning on them, than that which they suggest to our thoughts as soon as we read them, or hear them spoken, before he had provided the Catholique Church with any other Bishop than S. Peter's Successor: and yet he passes them all over in a deep silence, and onely culls out this passage, and two or

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diligently read S. Cyprian , and cannot find any one passage in him after all things are wel weighed and considered , which seems of any force to persuade me , that he did not intend in these places , and others of the like nature to acknowledge , that S. Peter and his Successors have a Power of Jurisdiction as *Primats* over all the Bishops throughout the world , which unites and cements them all together into *one Bodie* and *Bishoprique* by means of the reciprocal ties of Commands and Obedience , which are the nerves and sinews without which One Church and *one Bishoprique* can neither subsist , nor be conceived. The Union of manie moral parts together (as it is in an Armie) supposes a dependance on their *beginning of unitie* to conserve them in a state of Union , and this dependance of the parts supposes a Superioritie of influence which their Principle of Unitie has over them. And unlesse these grounds be admitted in the explication of S. Cyprian's word's , it will be impossible to make out , how *the Church was built upon Peter alone* , and how his *Chair* is the *beginning of the Priestly unitie* , which is most evidently his Doctrin. This Superiour Power of Jurisdiction in S. Peter's Successors is not onely the *beginning of the Priestly unitie* , but of the Unitie of their Flocks too. For seing in S. Cyprian's judgment a Church is *the Flock cleaving to their Pastor* , the People must be necessarily One by the same Kind of Unitie which

was the Centre, *beginning*, and *root of the Ecclesiastical*, and *Priestly unitie*. But the *one Chair* of S. Peter was in his judgment the Centre, *beginning*, and *root of the Ecclesiastical*, and *Priestly unitie*. Therefore the *one Chair* of S. Peter made the Catholique Church *one Bishoprique* in S. Cyprian's judgment. If there be any thing amisse in this Syllogisme, it shall be cleared in the following paragraph.

80. These Arguments and several others that may be formed out of S. Cyprian strongly persuade any sincere searcher after truth, that he held the Successors of S. Peter to be the Universal Bishops over the Catholique Church. And the onely way the Dr. can have to show the contrarie, is to prove that the *Priestly unitie* whereof S. Cyprian saies that the *Chair* of S. Peter is the *beginning*, is not such an Unitie from whence we can lawfully infer, that S. Peter's Successors make the Catholique Church *one Bishoprique*. And to this end he must let us know distinctly, wherein this Unitie consists which takes it's rise from S. Peter's *Chair*, as also what that special priviledge was which our Saviour gave to S. Peter above his Brethren, for which S. Cyprian saies that *the Church was built upon him alone*, seing it is evident *ad Eph. 2.* that the Church was also *built upon the other Apostles* by means of some Graces and Priviledges which were common to them with S. Peter. For my part I have

more which he thinks he can deal wel enough withal when he has them alone , and by the help of an odde speculation for which he can produce no grounds out of S. Cyprian , he makes them bear a sence quite contrarie to S. Cyprian's, as you shall see.

77. For that which makes a Church *One Bishoprique* is *One Chair* , or One Hereditarie Episcopal Jurisdiction. And therefore that which makes the Catholique Church *One Bishoprique* is *One Chair* , or One Hereditarie Episcopal Jurisdiction. Which *One Chair* , or One Hereditarie Episcopal Jurisdiction , S. Cyprian sais , *was establisshed on Peter by our Lord's own voice*. And therefore in S. Cyprian's judgment the Catholique Church is *one Bishoprique* by means of S. Peter's *one Chair*.

78. Again. That which makes a Church *one Bishoprique* is becaus it is *built* on One Bishop. And therefore that which makes the Catholique Church *one Bishoprique* must be , becaus it is *built* on One Bishop; which S. Cyprian sais our Saviour has done upon S. Peter , when he sais , that he has *built his Church*, or the Catholique Church *upon him alone*. And therefore that which makes the Catholique Church *one Bishoprique* in S. Cyprians judgment is becaus it is *built* upon Peter.

79. Again. That made the Catholique Church *one Bishoprique* in S. Cyprian's Judgment which

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to any scandalous crimes, so it freed them from any danger of falling under the coercive Power of S. Peter's Censures. The onely solempne way then that seems to remain wherein he could exercise his *Primacie*, besides what we find in Scripture, was by ratifying and confirming the regulations that were taken for the publique Discipline, and government of the Church, in case that Uniformitie of Discipline which appeared throughout the world after the Apostles deceas, were an effect of any common resolutions to this purpose before their separation among the Gentils, and did not proceed from the same Spirit of Truth, and Prudence, and Government, which guided and directed each single Apostle to take such measures in the Politie of his Province as were to be observed in all places after the same manner. So that considering the uncertain knowledge we have from Scripture of the particular cases wherein he did, or might exercise his *Primacie*, we must betake ourselves to Tradition, which is the Supplement, and best interpreter of Scripture, to know in what cases our Lord designed that the *Primacie* he had given him was to be exercised. And we learn from Tradition, that S. Peter's Successors have in his Right put this Authoritie in practice on several occasions, which is an Argument, that it was inherent in the Person of Peter, altho *per accidens* it could be seldom put in execution by him. But after his
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words and writings, without the help of the Drs. wild speculation, which can onely serve to put him in mind, that seing *One Bishop* is necessarie to make *One Bishoprique*, he ought not to seek after any other Bishop over it than the Successor of S. Peter, whom S. Cyprian calls the *beginning of the Priestly unitie*. And seing he has so great a deference for this Father, as to believe the Catholique Church to be *One Bishoprique* on his Authoritie, he ought in like manner to admit of S. Peter's Successors for the Bishops over it on the same Authoritie too.

81. It ought to be no prejudice at all to S. Peter's *Primacie* that we do not find in Scripture any evident and indisputable record, that he ever exercised any Superiour Iurisdiction over the Apostles, becaus all the Apostles actions are not recounted in Scripture, and it is a very ill consequence to say, that Peter or John never did this or that, becaus Scripture is silent therin. It is sufficient, that the Scripture affords us good grounds from whence we may lawfully infer this Superiour Iurisdiction, which by the way was not to be exercised towards the other Apostles in matters of Faith, by reason of the perpetual assistance of the H. Ghost, which was promised them all alike in the discharge of their Functions; nor in matters of Disciplin neither, for what relates to their particular persons, becaus as their eminent Sanctitie secured them from falling in-

which ioyns their Bishops together, which being their Union to *One Apostle*, or to the *One Chair* of S. Peter, it follows that the whole Church both Clergie and Laitie must be One by the same means. S. Cyprian *Loc. cit. de unit. Eccles.* describes this Universal dependance and Union which all the Members of the Church have with S. Peter's *Chair* by several fit similitudes, as by comparing them to manie *rays of light*, which make but One light by means of the sun from whence they all proceed; to manie *boughs* of a tree, which are all united in their root, and to manie *rivers*, which flow from the same head, which are all united in their source. If you go to separate, saies he, a *ray from the Sun*, the unitie of light is incapable of division; if you break a *bough from the tree*, it will not grow after it is broken off; and if you divide a *river from the source*, it will drie up after the division is made. Thus the Church of God shining also with light stretches forth her rays throughout the world, and yet the light which is spread every where is but one, neither is there any division made in the unitie of the whole; she extends her boughs into all Countries through her abounding fruitfulnessse, she widely opens her vast rivers, and yet there is but One Head, and One beginning, which is that which makes the Catholike Church to be One Church, and One Bishoprique. And thus we have S. Cyprian's Doctrin pure and unmixed, as being lawfully inferred from his own words

deceas, and the deceas of the other Apostles, as the Church grew up and together with years contracted vices, his Successors found amongst their Collegues more matter wheron to exercise their Jurisdiction, which being allowed by the Church ought to be considered by us as a sufficient evidence of what he might have done, if he had found as ample a matter for his Jurisdiction, as he had an unquestionable Right to put it in execution whenever it should be offered.

82. There are two places which are usually alledged out of S. Cyprian to prove, that he did not hold any Superiour Jurisdiction in S. Peter's Successors over the other Bishops. The first is taken out of his Preface to his Council of Carthage wherein he saiz, *Quum habeat omnis Episcopus pro licentia libertatis & potestatis suæ arbitrium proprium, tanquam judicari ab alio non possit, cum nec ipse possit alterum judicare; sed expectemus universi judicium Domini nostri Iesu Christi, qui unus & solus habet potestatem & preponendi nos in Ecclesia suæ gubernatione, & de actu nostro judicandi.* In which words he seems to make our Lord Jesus Christ the onely Judge, and Primat over Bishops, and that they are accountable to no other Superiour for any measures they take in the Goverment of his Flock. I shall remit the full examination of this passage to Num. 199. & seq. whither I refer the Reader for an entire satisfaction, and shall onely take notice here, that

that if this Doctrin be taken as it lies, and without a favourable explication, it wholly destroys any Power in the Church to Censure Heretical and Schismatical Bishops, which this Author as great a friend as he is to the Episcopal Power is unwilling to denie, as we shall see presently. Neither could S. Cyprian with any consequence to such a Principle advise S. Stephen B. of Rome (as he does Ep. 67.) to excommunicate, and depose Marcianus B. of Arles for Heresie and Schisme, when he writ thus to him, *Facere te oportet plenissimas literas ad Coepiscopos nostros in Galliis constitutos ne ultra Marcianum.... Collegia nostro insultare patiantur*, that he should write most full and effectual letres to their Fellow-Bishops in France not to suffer Marcian to insult any longer over their Colledge. And afterwards, *Dirigantur in Provinciam & ad plebem Arelate consistentem a te littera, in quibus abstento Marciano, alius in locum ejus substituatur*; that he should dispatch his letres into the Province (that is, to the Bishops of the Province over which Marcian was Primat) and to the people of Arles, wherein after he had excommunicated Marcianus, another Bishop should be placed in his room. If Dr. Sherlock be willing to grant, that Innocent XII. has the same Power over Arch-bishops who are in a state of Heresie and Schisme as Marcian was, we shall have very good grounds to believe, that he holds the Primatie of S. Peter's Successors. For here we have

a Power of deposing and casting an Heretical and Schismatical Archbishop out of the Church, and of commanding his Diocesans and Provincial Bishops (who had in those times the Right of Election) to chuse another, which is the proper, and one of the most principal exercises of that universal care and Superioritie, which the B. B. of Rome have over their Brethren, and which S. Cyprian meant by calling them the *beginning of the Priestly unitie.*

83. The other passage it out of his 55. *Epist.* to Cornelius B. of Rome wherein he acquaints him, that the Affrican Churches had resolved in a Provincial Council, *ut uniuscujusque causa illic audiat ubi crimen est admissum*, that every one's Caus should be heard in the place where he committed his crime. From whence it seems to follow, that the Churches of Affrique did not believe the *Chair* of S. Peter to have had any Superiour Jurisdiction over any Church-men whatsoever, who were not of the proper Province and District of Rome.

84. I answer, that this Canon relates onely to the Crimes of Immoralitie, and breach of Discipline &c. and not of Infidelitie such as Heresies, as appears from the occasion which S. Cyprian had to cite it, as likewise from what he saies afterwards, that the criminals ought to plead their Caus in the place where their accusers are, and those who can bear witnesse against them, O-

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portet illic agere causam suam, ubi & accusatores habere, & testes criminis sui possint. For in matters of Doctrin a man carries his accusers and witnesses about him, let him go whither he will to have his Caus tried; and whoever renounces, and denies the error he is charged withal is *ipso facto* to be accounted innocent, seeing no man can be a heretique without an obstinate resolution to continue in his error, which is to be known by his own confession, and not by interrogating witnesses. And if he declare, that he will persist in his error, he is never the nearer being acquitted, altho he produce never so manie witnesses who abet his Doctrin, unlesse he can alledge the concurrent testimonies of at least the greatest part of the Bishops of the Catholique Church in his favour, which if he be sure of before hand, there is no reason to fear, either that the Catholique Bishops of the Countrie where he lives, or S. Peter's Successors will either cite him, or question him as an Heretique for any tenet which he holds on so good an Authoritie. This was the reason why S. Cyprian advised S. Stephen to do summarie justice upon Marcianus, becaus the Doctrin of Novatian which he publicly professed, was condemned by the Bishops all the world over. Indeed it may happen, that an obstinate Heretique may conceal his sentiments, in which case his Heterodox belief is to be detected by overt-acts, and this requires that

witnesses be produced to prove them; but this was a thing not likely to happen often in S. Cyprian's days, seing the reason why men generally conceal their private belief is the discouragement which they find from the secular Magistrate, who seconds the sentence of the Spiritual Judge with temporal punishments; which could not be apprehended in those times from the Roman Princes, who made no distinction between Catholiques and Heretiques, seing they passed all alike under the name of Christians. This shows, that the Canon ought to be understood so as to prohibit the hearing of any Crimes, which were against good manners, or the like in any forreign Court. For as for the Superioritie which the *Chair* of S. Peter has over Bishops in cases of Heresie and Schisme, I think it plain enough out of Marcian's case, which could not happen above four or five years after this Canon was signified to Cornelius, unlesse we say, that S. Cyprian and the Churches of Affrique had all changed their sentiments in so short a time, which is a thing incredible without a good attestation from Historie.

85. I do not intend to affirme here, that this Canon forbids indifferently the Causes of Bishops as well as of Priests to be tried in any forreign Court, unlesse it be in cases of Heresie. For no such thing appears in S. Cyprian, whose Authoritie alone I relie upon at present for the establishment of the

Superiour Jurisdiction of S. Peter's Successors, what ever grounds there may be alledged for this Opinion in the Age that followed S. Cyprian. Bishops have always had a special consideration allowed them both in their Causes, and in all their other concerns by the Church of God above Priests, and therefore considering S. Cyprian's silence in the matter, I think that no one ought to draw any such Doctrine out of the general words of this Canon, and this the rather, because if we carefully weigh the occasion which the Father had to cite it to S. Cornelius, we shall find that it relates meerly to the Causes of Priests, and not of Bishops. And that I may show this the more effectually, I will set down the occasion how it came to be cited, which was thus. There were five Priests, of very scandalous lives and conversations, the overthrowers of the publique Discipline of the Church, the introducers of libertie, the Companions of Heretiques, and Schismaticques, and such kinds of Outlaws, and who had been excommunicated by S. Cyprian in a Provincial Council, by name Fortunatus, Re-postus, Felix, Maximus, and Jovinus. This wicked crew procure Fortunatus to be made a Bishop, who being invested with the name of a Dignitie, which they thought might gain them some credit abroad in the Church, sends one Felicissimus who was their Ringleader with some others of their gang with lettres to S. Cornelius

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B. of Rome, who having before hand had a Character of him out of Affrique, refused to receive his letres, or to communicate with him, and writ an account to S. Cyprian of what he had done. But this confident blade having hereupon given S. Cornelius very ill language, and threatened to read his letres in publique before all the Brethren, he writ a second letre into Affrique, wherein S. Cyprian discovered some wavering and irresolution in him how he should proceed with this importune and vexatious person. Whereupon he writes this Epistle to S. Cornelius, and in the first place he puts him in mind of the intrepidity and courage which Bishops ought to embrace as vertues proper, and in a singular manner requisit for the discharge of their duties; and not being wel assured, what the contents of the letres were which his Rebels had sent, whether they were accusations against himselfe, or that they desired to have their Cause tried at Rome, he arms himselfe against both these Heads; against the first, by laying open the enormous crimes for which they had been excommunicated by him, and manie others of as heinous a nature which the Brethren had informed him of, and which as yet had not come to a trial: and against the second, he alledges the aforesaid Canon, saying moreover, *jam eorum causa cognita est, jam de eis dicta sententia est, nec censura congruit Sacerdotum mobilis atque inconstantis ani-*

mi levitate reprehendi.

86. We see here, that S. Cyprian considers this Caus as no other than that of simple Priests, for altho Fortunatus were a Bishop, yet this Dignitie was far from entitling him to the Priviledge of Bishops, becaus it was conferred upon him against the Spirit, Canons, and practice of God's Church by Heretiques, and Schismaticques who had no lawful Power to do it, and whilst he was under an actual Excommunication by a Provincial Council. S. Cyprian was too zealous a Pastor, and Christian to admit of a man's crime as a competent plea to obtain a favour, and too well versed in the Maxims of natural equitie to allow any unjust Intruder the benefit of all the Claims, which belong to a just Possessor. And accordingly we find, that he treats him in this Epistle as a simple Priest, when he saies of him, *Est unus de quinque Presbyteris jam pridem de Ecclesia profugis*; and afterwards jumbles him with his camerades as persons who lay all alike under his lash, when he saies, *Oportet eos quibus presumus non circumcursare*. Which manner of proceeding is very good Canon Law at this day in the Court of Rome, which allows no Priviledge of Bishops to such as have assumed this Dignitie under a state of Excommunication, and rebellion against the Church.

87. And altho it be no good Canon Law in this Court at present to maintain as S. Cypri-

an did with his Council, that Provincial Synods are such Sovereign Tribunals to determin the Causes of simple Priests, that there is no Appeal to be made from them to S. Peter's *Chair*, yet this Doctrin can afford no argument to prove, that the Churches of Affrique denied the Superioritie of this *Chair*, no more than the opposition which the Churches of France make against several branches of the Prerogatives which are challenged by that See, evinces that they denie the superioritie of it over all the Churches in the world. Altho Catholiques acknowledge the *Primacie* of S. Peter's Successors to be *Iure Divino*, yet they do not hold every Prerogative which is claimed by them as a consequent of their *Primacie* to be *Iure Divino*. For the *Primacie* it selfe we have Scripture and Tradition, but we are to seek for the same degree of evidence for manie of it's branches. Which is the reason, why in the Histories of most other Christian Countries besides France, we read of contentions that have happened between National Churches and the *Chair* of S. Peter, and the State engaged in the defence of their Churches, and Bishops, by making Laws against encroachments upon them by the *Chair* of S. Peter, which onely shows, that they disallow of the exercise of the *Primacie* in certain cases for which they judge there neither stands reason, nor Tradition. And this they may do without renouncing the *Primacie*

of that *Chair*, which in all such branches as are not evident by Tradition is under the regulation of the Church, either by means of expresse Canons made in General Councils, or by the Universal acceptation and admittance of them by the Church Diffusive. And whenever both these Conditions are wanting, Kingdoms and National Churches may dispute with S. Peter's *Chair*, and stand out against any unjustifiable pretences of the same without any danger of separating themselves from this *beginning of the Priestly unitie*.

88. And this seems to have been the case of S. Cyprian and his Council when they enacted the aforesaid Canon. For we see evidently on the one hand, that he held the Church to have been *built upon Peter alone*, which contains the substance of the *Primacie* of the B.B. of Rome; and on the other hand we discover as clearly in the Case of Marcian, that he ascribes to S. Peter's *Chair* a Superiour Power of excommunicating, and deposing Heretical, and Schismatical Bishops, which is the proper exercise of this *Primacie*. What then can we say else of his refusing Priests, to have their Causes tried in any foreign Courts, but that he did not think that the Cognizance of these Causes appertained to S. Peter's *Chair* as a Right of it's *Primacie*? And he might possibly have had this ground for this judgment, because there was no Precedent to be found in the Affrican Churches of any

Priest's Caus that was ever tried at Rome. And perhaps in those early times of Christianitie, when Charitie, and humilitie, and penance were so much in vogue amongst Christians, this practice was so far from being allowed by the Universal acceptation of the Church Diffusive, that there were very few examples of the like nature to be heard of in any other parts of the Church. Which might induce him to believe, that the *Primacie* of S. Peter's *Chair* did not extend to the hearing and determining such Causes, and upon this presumption he might procure a Canon to be made to this purpose, that his Clergie might be the more submissive and Obedient under his Government. In which case the *Primacie* of S. Peter's *Chair* remains untouched, and there is onely a bar put to a doubtful consequent of it, which S. Cyprian would have allowed as well as he did the other Point of excommunicating, and deposing Heretical and Schismatical Bishops, if he had had the like evidence for the one, as he had for the other. I think this Canon to be so far from prejudicing the *Primacie* of Power in S. Peters Successors, that it is a strong Argument, that S. Cyprian and his Council believed this *Primacie* at the same time that they made this Canon. For we cannot in reason judge, that so grave and wise an Assemblie as a Provincial Council of that Church was would make Constitutions and Canons to prevent inconveniencies that were no
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more than purely possible, as that was of Priest's removing their Causes to be tried at Rome, in case there was not a probable ground to apprehend lest this inconvenience should happen, which could be nothing else but the common belief of those Churches, that the B. B. of Rome had a *Primacie* over the whole world.

89. II. *Every Bishop holds part of the One Bishoprique of the Catholique Church with full Authoritie and Power.* These words (supposing they are rightly translated) may signifie first, either an equalitie of Jurisdiction in Bishops, which makes them independent of any one or more of their Collegues in matters of Government, under which Notion are comprised all things relating to Faith, Morality, and Discipline; so that by the Law of Christ, and their Original Institution they are not bound to accept of any Political regulations in any matter contained under any of the aforesaid three Heads, unlesse they voluntarily, and of their own *proper Motion* and consent are pleased to ratifie, and accept of the same: Or 2. that they allequally and immediately receive from Christ the Authoritie and Jurisdiction whereby they act in the Government of their Flocks, altho their Acts of Jurisdiction be under the regulation of and dependant on One or more of their Collegues, to whom they are bound to submit their consciences, and private reason, as being the Rule which they

ought to follow in the lawful exercise of their Jurisdiction. So that by *full Authoritie and Power* be meant an equal relation which they have all to Christ whose Vicars they are, and from whom they immediately receive their Jurisdiction, and not an equalitie of extent in the *matter*, and use of their Jurisdiction.

90. The first of these senses is Dr. Sherlock's in his aforesaid *Vindication*, but is none of S. Cyprian's. For S. Cyprian holds, that all the Bishops in the Church are One among themselves by being all united to S. Peter's *Chair*, which is the *beginning of their unitie*; And this Union argues a dependance and subordination in matters of Government, there being no other imaginable reason why they should be tied to an Union with this *Chair*, but because of the Superioritie and Jurisdiction which it has over them, S. Cyprian holds, that the Decrees of S. Peters Successors, when they are accompanied with the consent of the other Bishops, are to be a standing Rule which Bishops ought to follow in matters of Faith, as appears in his 67. *Epist.* to Stephen B. of Rome in the case of Marcian of whom he saies, *sententiam non dicat, sed accipiat &c.* Let him not pronounce sentence against us, but receive it from us; nor carrie himselfe so as tho he had judged the Colledge of Priests, when he is judged by them all. For we must maintain the glorious Honour of our Predecessors the Blessed Martyrs Cornelius

melius and Lucius ; whose memorie as we honour ,
 so oughtest thou , most dear Brother , who art in their
 place , and become their Successor , to honour and sup-
 port in a more peculiar manner with they gravitie
 and Authoritie. For they being full of God's Spirit...
 judged that the Peace ought to be given to those who
 had fallen.... which thing we all of us in all parts
 judged in like manner. S. Cyprian holds , that the
 Decrees of S. Peter's Successors when they are
 made with the afore said approbation and consent
 of the Colledge of Bishops , are to be accounted
 for a Law throughout the Church in matters of
 Disciplin , as is seen in his 68. *Epist.* to the Cler-
 gie and People of *Asturica* and *Emerita* in Spain,
 whom he commends for having chosen other
 Bishops in the room of Basilides and Martialis,
 who had sacrificed to Idols in the time of per-
 secution. And after that he with his Provincial Bi-
 shops had proved to them by several places of
 Scripture the lawfulnessse of what they had done,
 he put's the matter beyond dispute, when he tel's
 them , *Maxime cum jam pridem nobiscum & cum*
omnibus omnino Episcopis in toto mundo constitutis,
etiam Cornelius Collega noster..... decreverit &c.
 More especially considering how together with us ,
 and with all the Bishops in the world , Cornelius al-
 so our Colleague has some time since Decreed , that
 such kinds of persons (as Basilides and Martialis)
 might be admitted to do Penance , but that they should
 be removed from Ordaining the Clergie , and the
 Priestly

Priestly Honour.

91. These few instances which Providence has left us, show that when S. Cyprian saies, that *every Bishop holds part of the Catholique Church with full Authoritie and Power*, he does not mean, that there is *no superiour Authoritie in the Church over them*, and that they are *independent as to subjection*, as this Author affirms in his *Vindicat. p. 38*. For if this were so, they might be Heretiques, and Schismaticques, and Idolaters, and what they pleased besides without any fear of justice, or being controlled in their course of sinfulness. Which makes me wonder, how he who maintains the aforesaid Propositions, can assert in the next page, as he does likewise in several other places of the said Book, that *Bishops are not exempt from Censures in case of Heresie, Schisme, Idolatrie, and such evil practices*. Certainly a lawfull Power to punish an Offender argues an *Authoritie* in the punisher, and a *subjection* in the person that is punished. O but the Power of censuring Heretical and Schismatical Bishops does not infer a *superiour Authoritie of one Bishop over another*, but onely an *Authoritie in the Church to censure such crimes whoever be guiltie of them*. *Vid. loc. cit.* This is a very remarkable Replie. Pray, Sr. is it not the common sense of mankind, that an *Authoritie to censure crimes whoever be guiltie of them*, is an *Authoritie to censure all those who are guiltie of them*? Yes, say you. How then

then comes it to passe, that *an Authoritie in the Church* to censure the crimes of Heresie, Idolatrie, Schisme &c. does not *infer an Authoritie* over all those who are guiltie of them? So it does, say you. How then comes it to passe, that *the Authoritie which is in the Church* (which can be no other than that of Bishops) to censure the aforesaid crimes, does not infer an *Authoritie of one Bishop over another*, whenever Bishops are found *guiltie of them*? Here lies the difficultie, if there be any. According to my poor talent it is very clear, that every one who is lawful Judge over a Criminal has *Authoritie* over him, and the Criminal is in *subjection* to him, seing it is nothing else but *Authoritie* which makes one man a lawful Judge over another; and whereever there is *Authoritie*, there must of necessitie be *subjection*, becaus of the relation there is between these two qualifications. And therefore if we suppose Bishops to be lawful Judges over Bishops, we must consequently say, that Bishops have *Authoritie* over Bishops, and that this *Authoritie* in the one *infers a subjection* in the other.

92. He tels me in his aforesaid *Vindication* p. 35. that *this is no act of Authoritie over Bishops considered as Bishops, but over Heretiques and Schismaticques.*

93. I answer, that it is sufficient that a Judge be said to have *Authoritie* over Criminals *considered* according to the character, station, and

Dignitie which they bear in the Church or Commonwealth, if he have *Authoritie* to punish those crimes in them which are proper to men of their station; for example, when a Judge punishes a Viceroy for his ill Government, or a Treasurer for turning the Kings cash to his own uses, or a Privie Counsellour for betraying the secrets of State, it is evident, that he punishes the Viceroy *considered* as a Viceroy, and the Treasurer *considered* as a Treasurer, and the Privie Counsellour *considered* as a privie Counsellour. And thus it happens in the trial of Heretical and Schismatical Bishops, who are punished by other Bishops for such crimes as are the most proper violations of their Dignitie; and their punishment directly shows, that their Judges *considers them as Bishops* when they condemne them, seing they deprive them of all Spiritual Jurisdiction, and make their Sees vacant for new Incumbents. Besides the Power of censuring Bishops for Heresie and Schisme is of it's own nature a Power to controll them in the management of their Churches, and of compelling them to govern them by such *Laws* as they in their consciences do not approve. As for example, a Bishop preaches Arianisme in his Diocese, and is commanded to forbear by the other Bishops, and to preach the contrarie Doctrine of the Consubstantialitie of the Son of God with the Eternal Father, which he accounts for a most dangerous error. Another Bishop refuses

to give the Peace to any who have fallen into any damnable sin after Baptisme, and is presently ordered by the other Bishops to give the Peace to all whom he shall find truly penitent, which he accounts a great impietie. What can any one think of this procedure among Bishops, but that it *infers an Authoritie over Bishops considered as Bishops*? And this Author would be of the same mind too, were it not for the caus of the Reformation which requires, that he say something to free the English Bishops from Heresie, and Schisme. Which engages him to exalt the Authoritie of Bishops to so great a heighth, as to make them independent of one another as to *subjection*, and matters of Government. Which Principle has the same propertie as all false Principles have, which is to prove more than the advancer of it is willing it should prove. For it so wel secures the English Bishops from being Heretiques, and the Novelties of the Reformation from being Heresies, that it makes it impossible, that there should be any such thing as Heresies and Heretical Bishops, by constituting Bishops for the sanctifiers and unaccountable Judges of what Doctrins they are to preach, as it happened at the Reformation, which was such a notorious violation of all Ecclesiastical Laws, that it can never be defended but by making *Bishops considered as Bishops* superiour to all Laws. From whence it follows that their Acts of Government

viz the Faith which they preach, and the Disciplin which they establish, are above the censure of other Bishops, and by consequence that they can never be *Heretiques and Schismaticques*, which we find him to denie in the present Objection. On the contrarie our Doctrin touching the Authoritie of Bishops is reconcileable to reason, and all Christian Principles. For we hold, that so long as Bishops will order their lives, and conforme their Faith, and Disciplin according to the prescript of those whom Christ has appointed for their Judges, there is no Power on Earth that can controll them in the exercise of their Episcopal Functions. And I think this Author ought to close with me, that they are under this obligation, becaus the consequence is necessarie, that if Christ has left them Judges of their Faith and Disciplin as often as they offend in either (as he grants he has), the Faith and Disciplin of these Judges ought to be the Rule which they are obliged to follow in their conduct and the government of their Churches, as I will show more at large when I treat of the Authoritie of General Councils.

94. A great caus of these puzzling mazes is a strong perswasion that Bishops by their Original Institution were all of equal Iurisdiction, which I have shown to be false out of S. Cyprian, who saies, that S. Peter was *Primat* over his Brethren. And altho

altho we should suppose it to be true in the Apostles yet I do not see any necessitie of granting, that their Successors must have in like manner the same equalitie of Jurisdiction. For if it be lawfull to discourse after this manner, we may as wel infer, that the whole world is the *subject matter* of each Bishop's Jurisdiction, seing it is certain that the Apostles Jurisdiction was not restrained to any particular Province, but they were empoured by by our Lord to preach his Faith, and administer his Sacraments in what place soever they should come, altho it were in some Province, or Citie where one of their Brethren were before, as we find in S. Peter and S. Paul who were both in Rome at the same time. And yet it is notorious, that since the Apostles time the Bishops their Successors (I except always S. Peter's Successor's) never had any Jurisdiction over the whole world, but have held onely a *part* of it, as S. Cyprian sais, for the *matter* of their Jurisdiction. What reason then can there be to affirme, that Bishops inherit from the Apostles an equalitie of Jurisdiction (supposing the Apostles had it), and yet that they do not inherit from them the whole extent of the *subject matter* of their Jurisdiction? If their Original Institution be of force to prove the one, why should it not in like manner prove the other?

95. If you say, that Bishops do not succeed the Apostles in the whole *subject matter* of their

Jurisdiction, because the Apostles had a command from our Lord to assign to each Bishop whom they should ordain, a certain *part* of the world for the *subject matter* of their Jurisdiction, and that they left an injunction on the Church of succeeding times to follow the same Rule in the Consecration of other Bishops: why may not any one say in like manner, that the Apostles had a Command from our Lord to give to the Bishops whom they should ordain, so much of their Jurisdiction as was sufficient for the discharge of their dutie in their respective stations, to some more, to others lesse, to Primats and Metropolitans more, and to inferiour Bishops lesse? If the Original Institution of Bishops in the Apostles could not tie our Lord's hands, but that he might give them a lesse *matter* of Jurisdiction than he gave to the Apostles, it could as litle tie them from giving them an unequal distribution of Jurisdiction among them, which Dr. Sherlock's Principles will strongly dispose any man to believe that he has done. For in his afore said *Vindication* p. 41. he saies of *Archiepiscopal and Metropolitcal Churches*, that *they were so very early in the Church, that it is most probable, that they had their beginning in the Apostles days*, which being once admitted for a truth (as it most certainly is), the lawful consequence is, that these Churches were established by the Apostles *Authoritie*. For it is incredible, that there could be any such *solemn*

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Combinations and Associations of National and Provincial Churches settled without the allowance of the Apostles, who were the Sovereign Governours of God's Church, it being a necessarie Prerogative of all Sovereign Power's to give life and being to Politique Bodies, without whose Charter and expresse Erection they are no more than a Companie of unconnected individual persons. How can any one think, that such prudent establishments as these could be carried on throughout the world without the orders of the Apostles, who were the sources of Christian Prudence? Or that God provided such visible, such illustrious, and such effectual means for the continuance of his Church by his inspirations to other men, than to the Apostles on whom he had *built his Church*? And supposing that these Associated Churches were established by the Apostles, it follows, that Archbishops and Metropolitans received from the Apostles all that Authoritie which we learn from antiquitie to have been exercised by men of their eminent rank and station, as to call National and Provincial Synods, to preside in them, to see the execution of their Decrees, and to censure the Bishops of their severall Provinces for any enermous crimes &c. All which Prerogatives do not signifie a *Primacie of meer Order*, but of Jurisdiction without which there can be neither Faith, nor order, nor Disciplin, nor any thing else that is good

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observed amongst men. Neither is it tollerable to hold, that the Councils which consisted of the Bishops of these Archiepiscopal and Metropolitan Churches (and which our Author *loc. cit.* says were from the *very beginning*) were instituted onely for *mutual advice*, it being ridiculous to think, that the Apostles empowred them to consult together about the common concerns of their Churches, and to agree upon Canons and regulations for their better government, without giving them a coercive Power to punish any one who should be a contravener of their orders, or laying an obligation under Obedience on succeeding Bishops, nay nor so much as on themselves by whom the Canons were signed and enacted, to procure the due and faithful observance of them. A great piece of Apostolical Prudence indeed, to command, and to empower Bishops to assemble in Councils, and to make Canons for the better government of their Churches, and yet not to give them when they are thus assembled, Authoritie sufficient to bind themselves to the execution of their common resolutions unlesse they pleas themselves! Those who prudently designe an end, make choice of such means as are effectual for the compassing of the same. And therefore it must be granted, that when the Apostles empowred these Councils to frame Canons for the good of the Church, they gave them a direct and *superiour Authoritie*

over Bishops for the more exact execution of them in their several districts, this being the onely way to compasse the end of these Councils, which is the good of the Church. And thus we have a *superiour Authoritie of one Bishop over another*, altho we suppose them by their Original Institution in the Apostles to have been all of equal Jurisdiction.

96. This discourse shows, that we ought to understand S. Cyprian's words in the second sense which I have given above, viz that when he saies, that *every Bishop holds part of the One Bishopricke of the Catholique Church with full Authoritie and Power*, he meaus that they receive their Jurisdiction alike from Christ, altho not all of them in the same equalitie of proportion.

97. It will be objected against this explication of S. Cyprian, that these two Doctrins which I have ascribed to him, viz that the *Primacie of S. Peter's One Chair is de Iure Divino*, and the *Jurisdiction of each single Bishop is de Iure Divino* seem irreconciliable, and inconsistent with one another. For first, if Bishops receive their *Authoritie and Power* immediately from Christ, how can they have any other Superiour but Christ in the performance of their Functions? 2. How comes it to passe, that in their Consecration they take an Oath of Obedience to S. Peter's Successors, and 3. that they are chosen or confirmed by them, and that without their Bulls

Bulls they have no Jurisdiction to act as Bishops? 4. How can S. Peter's Successors limit, and restrain their Power so much as we see in matters of Appeals, Dispensations, and Reservations of Cases in the Court of Penance, since an immediate Delegation of a Power from Christ act signifies a lawfull Power to act immediately without any subjection to any intermediate Director and Controller? 5. All those Directions, Commands, and Decrees which proceed from S. Peters Successors, and which are manie times accompanied with threats of Excommunication, and other Ecclesiastical Censures debar Bishops of their libertie to act, or to ceas from acting. Which abridgment of their libertie seems inconsistent with the Doctrin which makes their Authoritie to be *Iure Divino*. All which great dependances which particular Bishops have on S. Peter's Chair, seem to show, that the *Authoritie and Power* whereby they act is not derived immediately from Christ, but from the Successors of S. Peter.

98. These Objections admit of very easie solutions. As to the first, I answer, that Bishops have no other Superiour but Christ, for what relates to the *Donation* of their Jurisdiction, but they have S. Peter's Successors, and their Collegues in a General Council for their immediate Superiours for what relates to the *regulation* of the same, so that they may be the better able to
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edifie the Bodie of Christ thereby; and proceed all with the greater Uniformitie in the government of their Flocks, as becomes the Heads, and Princes of the severall portions of the *One Bishopricque* of the Catholique Church.

99. As to the 2. I answer, that the Obedience to S. Peter's Successors which Bishops oblige themselves to by Oath at their Consecration, can no ways prejudice their Claim of receiving their Jurisdiction immediately from Christ. For this Obedience may be reduced to two Heads; the one is, when they are commanded to desist from injuring the Flock of Christ either by their ill example, catelesse government, or false Doctrine; and the other, when they are commanded to see the execution of such orders as are for the good of the Faithfull. In the first of these Cases they lose nothing of their Authoritie by Obedience, becaus Christ never gave them any Power to *destroy* his Church 2. *ad Cor.* 13. Neither is their Authoritie weakned in the other case, becaus the orders of S. Peter's Successors are performed by the Authoritie which they have immediately received from Christ to *edifie his Bodie*. For seing the execution of these orders belongs to them as they are Bishops, and as they are Bishops they derive their Authoritie immediately from Christ according that of S. Paul *Quos Spiritus sanctus constituit regere Ecclesiam Dei*, it follows, that when they execute these orders, they execute the

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Authoritie which they have immediately received from Christ. The Authoritie which they immediately receive from Christ is that of governing, feeding, and illuminating souls as S. Paul *lais 2. ad Tim. 4. Pradica verbum, infra opportune, importune, argue, obsecra, increpa in omni patientia & doctrina.* And seeing those orders which they receive from S. Peter's Successors are supposed to further them in the exercise of this Power, the consequence is, that the performance of them is by the Power which they have immediately received from Christ.

100. It belongs to the Superiour Jurisdiction which S. Peter's Successors have over their *venerable Brethren* the other Bishops, that they have a Latitude of judgment whereby they are enabled to judge what is expedient for the general good of the Church, and of particular persons too in certain cases and on certain emergencies, which the other Bishops have not out of a General Council; as also a Coercive Power to see the execution of such regulations as they shall make on the like occasions. To give an instance in the first Case, let us suppose, that the Pope takes into consideration, that it will conduce very much towards the better observance of the Lord's day, if the Faithful are under the same obligation of hearing sermons, or assisting at Vespers as they are of hearing Masse on this day. Hereupon he orders a Decree to this effect, which as soon,

soon as it is duly formed, duly received, and duly published in all parts of the Church, it ought to be put in execution by the other Bishops in their several Districts. The instance in the second case may be this. Titius is very desirous to marrie Caja, but there is an *impedimentum derimens* between them which *jure communi* cannot be dispensed withal by the Ordinarie. Wherupon he sues for a Dispensation in the Court of Rome, lays open the reasonable Motives he has for a relaxation of the Canons, and having procured it he shows it to his Bishop, who presently gives his consent that he may marrie Caja. Now the Bishops acting in either of these cases affords nothing like an Argument, that they act by the Authoritie which they receive from S. Peter's Successors, but onely that their Authoritie in these cases has a necessarie relation to the direction of S. Peter's Successors, which as soon as they have received, they do not receive a new Authoritie together with it, but onely an obligation to exercise the Authoritie which they have immediately received from Christ. The Authoritie wherby they act in these cases is from Christ, but the obligation of acting *hic & nunc* is from the direction of S. Peter's Successors. And here we may discover a great difference between the Politie of the Church, and that of the Civil State; for when a subject receives from his Prince a Command to govern a Province, or a Citie, the

Prince's Command is the Power whereby he is to govern: whereas when S. Peter's Successors send their Commands to Bishops, they do not properly speaking give them Power, but lay an obligation on them to exercise the Power which they have immediately received from Christ on such and such occasions; just as when I command Peter to beat John, altho he beat him at my Command, yet he does it by his own strength.

101. As to the 3. I answer, that the election or confirmation of Bishops by the Pope no more proves that they receive their Jurisdiction from him after their admission into their Bishopricks, than it is an Argument that Popes receive their Jurisdiction from the Colledge of Cardinals, because they are chosen by them. In both cases the Jurisdiction is received immediately from Christ, altho the election of the persons be according to the customs which the Church at present has admitted. For some Centuries after Christ the People had a great part in the election of Bishops, and yet I suppose no bodie will pretend, that those Bishops received their Episcopal Jurisdiction from the People. It is God who gives the Jurisdiction, and those who have the Power of chusing do no more than present to his Divine Majestie such persons on whom he may confer it, as we we read *Num. 11. 16.* that Moses by God's order chose from among the Tribes 70. men who were to be assistants to him

in the government of the People. Which Institution of those Magistrats was properly Divine, and their Jurisdiction was received immediately from God, altho their persons were nominated by Moses. And thus it is in the Church of Christ, wherein God has commanded the election of Bishops, but reserved to himselfe the Prerogative of investing them in their Jurisdiction after they are chosen. The custom which there is at present for Bishops to receive their Bulls from Rome before they are admitted into their Bishopricks was introduced into the Church not manie Centuries ago. And therefore it cannot afford so good an Argument that Bishops derive their Authority from that See, as the contrarie custom which was before can yeeld, that they derive it immediately from Christ. We are at full libertie to look upon this Custom as a *Forme*, which ought to be considered according to that construction of it which the Fathers of the Church and Tradition lead us to, which is that Bishops Faculties are immediately received from Christ, and that their Bulls signifie no more than that the New-Bishops may govern with the Pope's consent and approbation.

102. As to the 4. I answer, that the delegation of a Power to act many times ties those who receive it to the observance of certain Conditions, without which the exercise of it cannot be lawfull. As for example, a Judge who re-
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ceives from the Prince a Power to hear Criminal, or Civil Causes cannot pronounce a lawfull sentence before he has referred the matter to the consideration of a Jurie, and observed the other Forms of Law; nor a Viceroy come to a full resolution in any matter of great moment, without hearing first the judgment and opinion of his privie Counsel, or others who may be presumed to be able to give him a true and exact information of the case. And thus it is at present, for altho particular Bishops have received from Christ their power to govern their Churches, yet Christ himselfe has subjected the lawfull and valid exercise of this Power to the superiour Wisdom, and Conduct, and Moderation of General Councils and S. Peter's Successors, who may limit it in certain cases, as they find it expedient for the good of the Church, as they have done in those cases mentioned in the Objection; without whose concurrence Bishops may be said to have no Power nor Jurisdiction, in as much as what they do is neither lawful nor valid; and with their concurrence they may be said to have Power, in as much as what they do is both lawful and valid. But from hence it does not follow, that the Power whereby they act after this concurrence is not received from Christ, but onely that the Power which they have received from Christ becomes lawful and valid by the observance of those Rules which Christ will have

have to be observed in the exercise of it? Every thing that is sufficient to make the exercise of a Power lawful and valid is not necessarily the Caus of the Power whose exercise it makes lawful and valid, as is manifest in Iudges and Viceroyes, who receive their Power from the King, and yet the lawfulness, nay the validitie of their Acts in manie Cases depends upon the concurrence of their Juries, and Privie Counsels.

103. As to the §. I answer, that the abridgement of the libertie of Bishops by means of the Decrees and Commands of S. Peter's Successors does not in the least impair their claim of receiving their Authoritie from Christ, becaus altho God has given them freedom of will to act, or not to act according as he would have them, yet he has given them Authoritie to act onely so as that they may *edifie the Bodie of Christ*. And seing such Decrees as are issued forth by S. Peter's Successors according to the Canons and Tradition of the Catholique Church, are supposed to *edifie the Bodie of Christ*, whenever Bishops complie with them, they properly exercise their Authoritie by exercising the freedom of their wills in such compliances. And seing a non-compliance with such Decrees as *edifie the Bodie of Christ* is an interpretative *destruction* and *disedification* of the same, we cannot conclude, that Bishops lose any thing of their Authoritie, becaus S. Peter's Successors have a Power

to force them to Obedience by the threats of Excommunication, and other Ecclesiastical Censures, becaus this Power is onely the Power of punishing those who *disedifie and destroy the Bodie of Christ*, which certainly must be granted to have been lodged by our Saviour either in one or more Bishops, or else that he was a very imprudent Lawgiver to design the perpetuities of his Church, and yet to provide no fitting means for it's preservation. If I who am not S. Peter's Successor, can convince a Bishop of any thing which he ought to do towards the edification of our Lord's Bodie, he is bound in conscience to follow my counsel, and yet he loses nothing of his Authoritie by having his will determined to act through my advise. Why then should it be so dangerous an encroachment on his Authoritie as to be an argument that it is derived from S. Peter's Chair, becaus his will is determined to act by such orders and Commands as he receives from thence, seing these orders when they are according to the Practice and Canons of the Church, are supposed to bring a conviction along with them, that their performance will tend to the *edification of our Lord's Bodie*, and the threats of Excommunication wherewith they are accompanied, do no more than reenforce the thoughts of those punishments which private persons may denounce to him, if he omit to act as they advise him, when their advice

advice is evidently good; and he is obliged in conscience to follow it?

104. It is a vain thing to think, that God has given to every Bishop an absolute and Despotical Power to act in all Cases; so as he shall judge to conduce most towards the *edification of our Lord's Bodie* without any obligation to follow the received Customs, Maxims, Principles, and Canons of the Catholique Church; or having any kind of dependance on a Superiour Authoritie in any matters relating to Faith, Moraltie, or Discipline. For if this were so, there might be as manie distinct Communions as there are Bishopriques; because *every Bishop has full Authoritie and Power* in this Hypothesis to appoint what terms and Conditions of Communion he thinks fitting. And if there may be as many distinct Communions as there are Bishopriques, it is possible for the Catholique Church to fail, because it is impossible for One Bodie and Communion to result out of manie distinct and independent Communions. Wherefore when we say, that *every Bishop has full Authoritie and Power*, we must understand it in such a sense, as will not hinder the Catholique Church from being One Bodie and Communion, which is a truth as evidently Revealed, and of at least as great importance, as that *every Bishop holds part of the Catholique Church with full Authoritie and Power*.

105. Thus we see that S. Cyprian's Definition

of a Church agrees to the Catholique Church, as well as to any particular Church within its Communion, if it be sufficient for this purpose to make S. Peter's Successors essential to it by being Primats over the other Bishops, by being the *beginning of their unitie*, and by being Bishops over the Universal Church. And from hence I infer, that if Dr. Sherlock can lawfully conclude, that Obedience does not belong to the Notion of the Catholique Church, because it is *the whole Companie of the Faithfull*, there can be no reason why Faith may not be said not to belong to the Notion of it because it is *the People united to the Priest, and the Flock cleaving to their Pastor*, which is S. Cyprian's Definition of it.

106, I do not at all wonder, that Bellarmin has joyned both these Notions into One complete Definition, which he might very wel do without the introduction of a dangerous Novelty. For seeing Faith and Obedience are equally necessarie Conditions of Communion with the Catholique Church, where lies the fault in inserting them both into the Definition of it? He was certainly no flatterer of the Pope by acknowledging a Priviledge which the Son of God had given to him, neither had the Pope any reason so much as to thank him for it, unlesse it were because he had done his dutie. When he acknowledged the Pope's Primacie, he confessed Christ before men by confessing his Universal Vicar

before Schismaticques, as the Learned Launoy would have done himselfe, had he been to manage the Caus of the Church against this sort of People. For seeing he held the Pope's Primacie to be an Article of Faith, he held the belief of it to be essential to the Church. And if the belief of it be essential to the Church, why may not this Article be particularized in the Notion of it as often as occasions prudently require it, as well as covertly expressed under the general name of Faith, when the Church is said to be *the whole Companie of the Faithfull*? In like manner seeing the Authoritie of General Councils is no lesse an Article of Faith than the Pope's Primacie, whoever pleases may insert that too into the Notion of it, as often as occasions prudently require it, without any danger of error. One thing the Dr. may assure himselfe, that if Monsr. Launoy had lived to see the advantage, which is pretended to be taken from what he writ to Gatinæus concerning the Notion of the Church, he would not have failed to let him know, that he held Obedience to the *One Chair* of S. Peter to be as necessarie to Catholique Communion as Bellarmin, or any other who has placed it in the Notion of the Church, and that what he had written on this occasion was far from giving any encouragement to Schismaticques, becaus it was no ways repugnant to the Unitie of the Catholique Church. Let this Author show me, if
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he can, where Monfr. Launoy sais, that obedience does not belong to the Notion of the Catholique Church as such, which being once granted to have been his Opinion, there is no difficultie in showing, that he held the Catholique Church to be the *Companie of the Faithfull* in the Protestant sense.

107. From what has been said we may learn the true meaning of two other Principles drawn out of S. Cyprian, which this Author in his aforesaid *Vindication* p. 35. makes use of to show, that this Father held no Superioritie of one Bishop over another. The first is this, *unus Episcopatus Episcoporum multorum concordie numerositate diffusus*, which he renders thus into English, *One Bishopricke is spread over the world by the consenting multitude of manie Bishops.* Ep. 52. Pam. The other is Ep. 69. *Quando Ecclesia qua una est scissa non sit, neque divisa, sed ubique connexa & coherentium sibi invicem Sacerdotum glutino copulata*, which he translates thus, *The Catholick Church is not rent, nor divided, but united and coupled by the Cement of manie Bishops who stick close together.* From which places he infers I know not what Chimerical unitie of the Episcopacie which is distinct from the Essential Unitie of the Church, and without any dependance of subordination to the Chair of S. Peter, when it is as clear as noon day, that in S. Cyprians judgment the *Concord, unitie, and Cement of a multitude of manie Bishops*

do no otherwise make the Catholique Church *One Bishoprique*, or *One Ecclesiastical Bodie*, but inasmuch as they unite them to the *One Chair* of S. Peter. For how can they be united in an Ecclesiastical sense to one another, who are not united to the Centre and *beginning of the Ecclesiastical and Priestly unitie*? Heretiques and Schismatiques may be very *numerous*, and their Bishops may have their *Unitie, Concord*, and *Cement* too, and yet they make not *One Church*, because they are not united among themselves by means of one common Union to the *beginning of the Priestly unitie*. So that in S. Cyprian's judgment the Ecclesiastical Unitie of a *multitude of many Bishops*, and by consequence of the Unitie of their several Flocks consists in their Union to S. Peter's *One Chair*, without which they cannot make *One Church*, *One Bishoprique*, or *one Ecclesiastical Bodie*, altho there be never so good an intelligence and correspondence held amongst them.

§. 7. P. 32. I know of late the Clergie have in a great measure monopolized the name of the Church, whereas in propriety of speech, they do not belong to the Definition of a Church.

108. Replie. What is it he means here by the word *Church*? a Church as it is taken for Christ's Mystical Bodie, or as it is a Visible Societie? If he take it in the first sense, I know of no bodie that denies the latter part of his Proposition;
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for Christians are singly and individually united to Christ as to their Head and Spous, and the Clergie of the Catholique Church are so far from monopolizing the name of the Church in this sense, that they do not pretend to belong to the Definition of it, but leave this Prerogative to Christ alone.

109. But if he take the word *Church* so as to signifie a Visible Societie, we have already seen that *the whole Companie of the Faithful* is not a complete Definition of it, and therefore for ought yet appears to the contrarie, the Clergie may belong to it as much as the People. Nay we have seen, that S. Cyprian places the Clergie as well as the People in the Definition of it, which makes his postponing of S. Cyprian's Definition to be very suspicious, and a vehement presumption, that he was unwilling to submit his Cause to the judgment of this Father. Nay what is more remarkable yet, he tells us p. 38. in behalf of particular Churches, that *the government of Bishops is that which makes them, and is essential to their Definition*. If he will stand to this, we need no further proof against him than his own confession. For what is essential to a thing belongs to it in propriety of speech. Wherefore if the government of Bishops (who are the Heads of the Clergie) be essential to the Definition of a particular Church, it follows, that the Clergie belong to the Definition of a Church in propriety of speech.

110. And from hence it follows, that the Clergie belongs likewise to the Definition of the whole Catholick Church on Earth as it is a Visible Societie. For what is essential to the parts must needs be essential to the whole, and by consequence seing the whole Church is nothing else in his way but the Collection of all particular Churches and Christians who are under *the government of Bishops*, it cannot have a distinct nature and Definition from particular Churches and Christians, unlesse he say that men may be Members of the Visible Church without being Members of any Church in particular. So that according to this Doctrin the true and proper Definition of the Catholique Church is *the whole Companie of persons who are united together by the profession of the same Christian Faith* (if he will have Faith to be essential to it,) *and Communion of the same Sacraments under the government of lawfull Bishops*. Which Definition differs from that of Belarmin, not becaus it excludes the Clergie, but becaus it excludes the B. of Rome, whom Belarmin acknowledges for the *root and beginning of the Ecclesiastical and Priestly unitie*. We make with S. Cyprian and all Antiquitie the Pope together with his *Venerable Brethren* the Bishops to belong to the Definition of the Catholique Church, and this Author (if he persist in affirming Bishops to be *essential to particular Churches*) excludes the Pope, and admits onely lawfull Bishops.

shops. In both these ways the Clergie belongs to the Definition of the Catholique Church *in propriety of speech*, altho in the Drs. way the Catholique Church be not *One Bodie* and Societie for want of a *root* and *beginning of unitie* to knit it's parts together, but rather an Aggregation of several incoherent and unconnected Churches and Christians, as a heap of wheat is in respect of the grains wherof it is composed; which does not hinder, but that the Collection or Aggregation of Churches ought to be defined according to that which is essential to every Church in particular, as a heap of wheat necessarily requires, that it's Definition be made according to such considerations as are essential to the grains that make it. And in case the government of Bishops be essential to the Definition of the Catholique Church, it follows, that Obedience must be so too. For seing this obligation of inferiours is annexed to all lawful Governments, the Government of Bishops can neither be conceived, not subsist without it. From whence it is plain, that Obedience is as necessarie towards our being Members of the Catholique Church as Faith, and by consequence *the whole Companie of the Faithful* cannot be a Complete Notion of the Catholique Church for want of Obedience, as I said lately.

III. This discourse gives me an occasion of taking notice of a great in consequence of this

Author

Author in his *Vindic. of some Prot. Princ. &c.* p. 34. where he says, that in case of necessities, when Bishops cannot be had, a Church may be a truly Catholique Church, and such as we may and ought to communicate with, without Bishops, which, he says, he asserts in vindication of some foreign Reformed Churches who have none; and that therefore he does not make Episcopacie so absolutely necessarie to Catholique Communion as to unchurch all Churches which have it not. He must have a very subtle understanding who can reconcile what is here said with what I quoted last out of him, viz that the government of Bishops makes a particular Church, and is essential to the Definition of it. For if this Doctrine be true, how can there be a truly Catholique Church without Bishops? Or how comes it to passe, that Episcopacie is not so absolutely necessarie to Catholique Communion, but that there may be true Churches which have it not? There is no playing with Essences and Definitions. If the government of Bishops makes a particular Church, and be essential to the Definition of it, there is no imaginable necessity which can make a Church subsist without it. For how can any thing subsist without it's Essence, that is, without being what it is? He had done his foreign Churches much better service, if he had left them to shift for themselves, than to take such measures in their defence, as convince the world, that their Cause cannot be made good without Contradictions.

112. I wel see, that this Author will resent the advantages which I have taken from his granting *the government of Bishops to be essential to a particular Church*, which he has expressed in as full and plain terms as possibly can be desired. And yet he will not fail of making use of his talent of *evading* here as I have observed he has done on other occasions, altho I have set my selfe on purpose to guesse at some tollerable Reply which he may make to it, and after all my searches I do not find any thing that can carrie so much as the colour of reason. Perhaps he will serve me as he does his Adversarie in the aforesaid Treatise p. 23. who having charged him with a Contradiction, he tells him, that the matter was *a litle out of his reach.... and that if he had not understood it, it had been more modest and ingenuious to have made a Querie upon it, and desired him to have reconciled that seeming contradiction, rather than to charge him with such Principles as he often and expressely rejects. But ingenuitie and modestie are not to be expected from such Adversaries &c.* This good Gentleman blames his Adversarie for want of Ingenuitie and Modestie in letting the world know, that he had contradicted himselfe in a very material Point, as tho these vertues could suffer any thing by the publication of a pertinent truth. But I shall have no scruple at all to charge the same defects upon him, in case he do not acquit him.

himselfe very well of the present inconsequence, seing it is no lesse a sign of Ingenuitie and Modestie to confesse and acknowledge ones own weaknesse, than it is to acquaint those privately of it whom we find guiltie. But why should he expect a Penny-post letre to advertise him of that which he would have thought to be a blunder? Is there any such practice among Controvertists? Why should he think himselfe hardly used, when he is treated no otherwise than as good, and as able men as himselfe have been treated before him? Why may not he contradict himselfe as well as his neighbours, and if he contradict himselfe in publike, why may not he be censured for it in publike? Those who write Controversies out of ambitious ends, or to show their wit, may with a false gallantrie give their Adversarie their hand after they have thrown him, but a severe lover of Truth will keep him down whilst he has him down, becaus he judges that he holds error down together with him. I am very sensible, that men of the best parts, and the managers of the best Causes may sometimes slip, and commit mistakes, and I think it a piece of rudenesse to take a man up, as they say, before he is down; but when we may justly presume, as we may at present, that the inconsistency of two Doctrins is not a meer slip, but the result of a deliberate and fixed judgment, I think it neither wisdom nor prudence for any man

man who thinks that he defends a good Cause, not to presse it upon his Adversarie, and to make use of all the advantages which will serve to strengthen the Cause which he has undertaken.

113. To proceed, no one better understands what he belongs to the Essence of a Church than he that made it, and we may securely depend upon the truth of that Definition which our Lord gave to his Apostles. He tells them *Luc. 10. He that hears you, hears me.* From whence it is plain, that if to *hear Christ* be to be a Christian, and to *hear* those whom Christ has sent to teach us be to *hear Christ*, that Christianitie consists in *hearing* those whom Christ has sent to teach us. And if to *hear Christ* be to believe what he has revealed, and to obey what he has commanded, it follows also, that by *hearing* those whom Christ has sent to teach us, is meant that we ought to believe what they preach, and to obey what they command, because we *hear Christ* by *hearing* them. So that the Definition of a Church according to the Founder of it is a *Companie of People which hear those whom Christ has sent to teach them*, where we see the Clergie or those whom Christ has sent to teach, and govern his Church to be a part of it's Definition. And from hence we may safely conclude, that the Church is not onely *the whole Companie of the Faithful*, and united to Christ as to their Mystical Head and Spous, but that it is essentially also a Visible

Bodie and Societie by being *a Companie of People who hear those whom Christ has sent to teach them*, or as S. Cyprian delivers it in other words, by being *united to their Priests and cleaving to their Pastors*, that is, by believing what they teach, and obeying what they command.

114. Our Lord tels his Apostles in like manner *Luc. 5. You are the Light of the world, you are the salt of the Earth*. Which words clearly show the Apostles, or the Clergie to belong to the Definition of a Church. For the Church was the world which was to be *illuminated* by them, and the *Earth* which was to be *salted* by them. Wherefore if *Light* belong to the Definition of an *illuminated world*, and *salt* to the Definition of a *salted Earth*, it follows, that the Clergie belong to the Definition of a Church, becaus they are the *Light* wherwith it is *illuminated*, and the *salt* wherwith it is *salted*.

115. The Clergie are the *Light of the world*, notonely becaus of the Faith which they preach, but likewise by means of the Sacraments which they administer, which are the channels and conveyances whereby the Sun of Justice dispenses his rays to the souls of men. Will this Author say, that the Sacraments do not belong to the Definition of a Church? And yet this necessarily follows, supposing the Clergie do not belong to the Definition of it. For the administration of the Sacraments necessarily requires, that there

there be a Clergie who are duly authoris'd to do the same, unlesse it be said, that there is no other qualification requisit for this performance, besides such natural gifts as may encline the People to Ordain Ministers by their own choice. As for Baptisme, altho it may be validly conferred by Lay people, men or women, yet this practice is onely indulg'd in cases of great necessitie, which cannot vacate the Institution of the Lawgiver, nor the direct Relation which this Sacrament has to those who *ex Officio* are to represent the person of Christ in the administration of it. It is not absolutely necessarie that every individual person be baptized by a Priest, because in danger of death the Lawgiver gives way, that they be baptized without one; but it is absolutely necessarie to the whole Church that there be Priests, because where there is no danger of death, the Institution of the Lawgiver ought to take place. We shall deal very ungratefully with our Saviour, if we interpret his gracious Indulgence in one certain case as an abrogation of his Law in all others. But supposing the Clergie be not so necessarie to the Church for the administration of Baptisme, but that it may be conceived to subsist without them, yet what will this Author say of the Sacrament of our Lord's Bodie and Bloud? May Lay people administer that too? Where does he find any warrant for this either in Scripture, or from the practice

practice and Tradition of former Ages? All Christian Principles oppose him herein, and he has no other defence but his own prejudiced reason, which it is to be feared may at length work him into a total dislike of Christ and Christianitie, since it has already disposed him to believe, that Bakers and Midwives may succeed the Apostles in being the *Light of the world*, as well as those whom he acknowledges to derive their Authority of preaching and giving the Sacraments by an uninterrupted succession of Ordainers from the Apostles down to these times.

116. The Clergie are the *salt of the Earth*, inasmuch as they are empowered by our Lord to preserve his Church from putrefaction either in their Faith, or Morality. They are the Physicians which are to cure all our maladies, which flow from the Original defect which we brought into the world along with us. They are our Governours to restrain our Excesses by a saving discipline, and to direct our steps to our Heavenlie Countrie. They bear the Keys of the Kingdom of Heaven, where none enter but when they open. They are to remove all infected Members from the Communion of the Faithfull, and to prevent the contagion from spreading further, Our Author cannot denie, but that they are invested with all these Priviledges, and that they have received from Christ our Lord a suitable
Grace

Grace to performe the same, which makes me wonder, how he can hold, that they are not essential to a Church, nor belong to the Definition of it. The Church is a Visible School; and certainly where there are visible Schollars, there must be Visible Masters. The Church is a Visible Bodie and Societie, which certainly requires Visible Governours. The Church is designed by God for the Kingdom of Heaven, which certainly supposes the assistance and cooperation of those with whom he has entrusted the Keys of it. The Church is a Companie of Patients under a cure, which certainly argues that there ought to be Physicians to performe it. This is a plain case according to the present Principles of the Church of England, and I believe that there are few men of sense among them, who had not rather continue in a state of *wrangling* with us on the old foot it has been hiterto managed, than make use of this new project of *putting and end to it*, by renouncing so important a piece of Christianitie, as the perpetual and indispensible necessitie of the Evangelical Priesthood till Christ's second coming.

117. The reasons why he will not have the Clergie to belong to the Definition of a Church are very remarkeble, not for any strength they have, but for their apparent weaknesse. *Isai* s first p. 32. that *they are Members of the Church, as they are of the number of the Faithfull, and they*

are the Governours of the Church, as they have received Authoritie from Christ the Supreme Lord and Bishop of the Church, but they are no more the Church than the King is his Kingdom, or the shepheard his Flock.

118. I answer, if the Clergie are considered barely as they are of the *number of the Faithful*, they do not belong to the Definition of the Church; becaus the Church under this consideration is not a Visible Bodie and Societie. But if they are taken as they are the Governours of the Church, they are taken as they are Governours of a Visible Bodie and Societie, and thus they are part of it's Definition, as the King belongs to the Definition of a Kingdom as such, and a Shepheard to the Definition of a Flock that is under care. Can any one define a Kingdom without conceiving, or mentioning a King to whom the multitude pays Obedience; or a Flock that is under care without saying any thing of the Shepheard who has the care of it? I know of no one who is so sottish as to contend; that the Clergie are the multitude whom the govern, any more than the King is his Kingdom, or the Shepheard his Flock. I shall declare N. 122. in what sense it is we say, that the Clergie are the Church.

119. He saies 2. p. 34. that *the Church is the Mystical Bodie of Christ, which is in subjection to Christ the Head; but the Bishops and Pastors of the Church considered as such, represent the Head, and*

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not

not the Bodie..... And therefore ~~as~~ Christ the Head is distinguished from his Bodie, so are those who act under the Head, and represent and exercise his Authoritie in the Church; as private believers, they are Members of the Church, as Church-Governours, they are the Vicars of Christ.

120. I Answer, that we willingly grant the Clergie to be distinguished from the Church they govern, as much as Christ is distinguished from his Bodie, and he needed not to have quoted Scripture as he does *ubi supra* for the proof of a matter which is as visible as the light of the sun; but we denie, that it follows from hence, that the Clergie do not belong to the Definition of a Church, as it does not follow, because Christ is distinguished from his Mystical Bodie, that therefore he does not belong to the Definition of it. This is the thing he should have proved, but for this he pretends to no Authoritie out of Scripture. And it would be a very strange thing to prove from thence a thing which is so evidently repugnant to natural Reason. For do we not see in Natural Bodies, that the *matter* and *Forme* are two distinct things? And yet the Union of them both together makes onely one Essence and Definition. The same likewise happens in Moral Bodies such as the Church is, where the multitude is the *Matter*, and the Governing Power is the *Forme*, or that which makes them a Bodie. So that the distinction of the Cler-

gie from the Church, or People whom they govern, is so far from proving that that they do not belong to the Definition of a Church, that there cannot be a Church or Ecclesiastical Bodie, if they are not distinguished. Can any one conceive how there can be a governed People without subjection to a Governing Power? If this be impossible, let him confesse that Governours belong to the Definition of a governed People. And if he grant this, let him confesse that *Church-Governours* belong to the Definition of the Church which they govern. Neither is it at all material what he saies, that as *Church-Governours* they are the *Vicars of Christ*, because Christ who is Invisible cannot make his Church a Visible Bodie and Societie, as I have proved, but gives it this qualification by means of his *Vicars* to whom he has given the Visible Government of it.

121. Having thus settled, as he thinks, his Assertion upon good grounds, that the Clergie do not belong to the Definition of a Church, he triumphantly proceeds to summe up the fruits of his labour. Now *from hence*, saies he P. 35. *I shall observe some few things, the use of which we shal afterwards better understand.*

§. 18. p. 35. As 1. That *Bishops and Pastors are not the Church, but the Governours of the Church: and therefore the Promises made to the Church do not belong to the Bishops of the Church, as that the Gates of hel*

hel shall not prevail against it : which certainly proves , that the Church shall never totally fail, but does not prove , that the Bishops or any Bishop of the Church shall be Infallible. For the Bishops are not the Church : there are distinct Promises to the Church, and to the Pastors and Ministers of it , and they ought to be kept distinct , which will put an end to a great manie controversies between us and the Church of Rome.

122. Replie, No such inference as this can be drawn from any thing he has hitherto said ; for the Church on Earth is not meerly the *Companie of the Faithfull*, but is moreover a visible Societie consisting of Bishops and Pastors who are the Governours and Teachers , and of the Laitie who are the subjects and Schollars. We do not say , that Bishops and Pastors are *the Church* inasmuch as they are of the number of the Faithful , any otherwise than the Laitie are the Church ; for under this consideration there is no difference between the Clergie and the Laitie. Neither do we say , that they are *the Church* inasmuch as this word imports a visible Societie of Governours and subjects , of Teachers and Schollars ; for this were to make them the same with those whom they teach and govern. But we say , that the denomination of the *Church* belongs to them becaus they are an essential part of the Church, just as when we read in Scripture, that such, or such a King was *buried with his Fathers*, and that Lazarus

was carried into Abraham's bosome, the Body and soul which are the essential parts of a man, are called by the name of *man*, altho they are taken separately from one another. When we say, that *Bishops and Pastors are the Church*, we mean that they are the *governing and teaching Church*, for which manner of speech we have no lesse than the Authoritie of Christ himselfe besides the unanimous concurrence of all Antiquitie. For who sees not, that when our Saviour *Math. 18.* remits us to the Church in cases of Controversie, when he saies *tel the Church*, that he means the Bishops and Pastors of it? And when he saies in the same place, that *whoever will not hear the Church, let him be to thee as a Heathen &c.* that he will have us to be obedient to our Bishops and Pastors? Whom are we to believe now, our Saviour, who saies that Bishops are *the Church*, or Dr. Sherlock who saies that they are not *the Church*?

123. I see no way for him to escape, unlesse it be by saying, that our Saviour speaks *improperly*: or else that he understands the Laitie as well as the Clergie in those Texts, which instead of putting an end to Controversies with the Church of Rome, encreases their number, and affords occasions of new ones. For hitherto the Church of England has never in expresse terms placed the Laitie on the Ecclesiastical Bench, nor given them a joint Commission to act with the Clergie in the

the Government of souls, which certainly follows, if in such disputes as arise among the Faithful, men are to *Tel the Church*, that is, to *Tel* the Laitie as well as the Clergie under pain of being *Heathens and Publicans*. I suppose the Dr. will not charge any one with telling an untruth, who shall say that the Common prayer and the Protestant Canons were compiled by *the Church*, altho it be evident that they were made by no others but their Clergie; nor censure any one for speaking *improperly*, who shall say that a person who is excommunicated by a Bishop of his Communion, is excommunicated by *the Church*. In which manner of speeches the word *Church* signifies the *Governing and Teaching Church* (who are *the Church inadequate*) as much as it does when our Saviour saith *Tel the Church*.

124. It is in this sense that we are to understand what our Lord said to his Apostles *Matt. 18. Teaching them to observe all things what soever I have commanded: and behold I am with you always to the end of the world* And *Ioan. 14. I will ask my Father, and he will give you another comforter, that he may remain with you for ever. the Spirit of Truth . . . for he dwells in you, and shall abide in you. . . But the Comforter the H Spirit whom my Father will send in my name, he shall teach you all things, and bring to your memorie whatever I shall say unto you.* Which promises and several others are made to the Church, altho they

they are onely addressed to the Clergie.

125. Nay those Promises and passages in Scripture which may relate to the Church as it is a Societie of Teachers and Schollars, as when it is said, that *the Gates of Hel shall not prevaile against it*, have a special regard to the *Teaching Church*, from whom the Indefectibilitie of the Schollars Faith proceeds, seing they are to *hear* the *Teaching Church* as they *hear* Christ himselfe. So that when our Saviour promises, that *the gates of hel shall not prevail against his Church*, he promises, that they shall not prevail against the *Teaching Church*, becaus the *instructed Church* is to receive the benefit of Christ's Promise by *hearing* them. Christ has no where promised the Laitie that their Faith shall never fail, but with a dependance on the Churches instruction, whom if they will will not *hear*, their Faith has alreadie failed, becaus we are to look on them as *Heathens*. This is the onely necessarie means which our Lord has appointed them for the Indefectibilitie of their Faith, and by consequence when our Saviour promises his Church, that *the Gates of Hel shal not prevail against it*, he stands engaged in a particular manner to preserve the Clergie from error, becaus he has grounded the Indefectibilitie of the whole Church upon them, by reason of the gracious Promises which he has made them of his perpetual assistance in the discharge of their Offices.

126. Thus likewise when S. Paul 1. *ad Tim.* 3. calls the Church *the ground and Pillar of Truth*, altho the Infallibilitie of the Church (supposing that be proved by this Text) belongs to *the whole Companie of the Faithfull*, yet it belongs to Bishops and Pastors after a different manner than it does to the Laitie. For it is rooted in the Clergie as in it's proper *subject*, becaus our Lord according to his promise *remains with them*, and the Comforter the H. Ghost *teaches them all Truth*; wheras the Laitie derive it from them, and they are no otherwise infallible, but becaus of the *Objective* Infallibilitie of their Faith, and the Infallibilitie of their Pastors from whom they receive it. The Bishops and Pastors of the Church, when they are assembled, and proceed according to the custom, practice, and Canons of the Church in holding of and consulting in General Councils, cannot possibly erre; but Lay men may erre, let them hold never so manie solemne Assemblies and Consultations about matters of Faith, becaus there is no Promise, that the *Spirit of Truth* shall *abide* in them, and influence them in such undertakings. The Infallibilitie of the Church is rooted there where the *Spirit of Truth* more especially *abides*, and where the *Spirit of Truth* more especially *abides*, there is *the ground and Pillar of Truth* in a more special end eminent manner. The whole Church as it includes both Clergie and Laitie is *the ground and Pillar of Truth*,

because it is as impossible for it's Faith to be false as for God not to be true; but it is the Privilege of the Bishops and Pastors alone to define, and declare what the true Faith is, and to make us secure that it is the true Faith.

127. I infer from what has been said, that since Bishops and Pastors are the *Teaching Church*, that is, since they are the *Church* in the same sense wherein our Saviour said *Tel the Church*, their Faith and Decrees when they are assembled in General Councils, ought to passe, and to be esteemed among Christians for the Faith and Decrees of the Catholique Church, and under this *venerable Name* (p. 36.) they ought to have an *indisputable Authoritie*. From whence I conclude, that the Faith of General Councils cannot be false, unless the Faith of the Catholique Church may be so too.

128. He observes 2. that *as Bishops are not the Catholique Church, so neither are they the Representatives of the Catholique Church*.

128. Replie. We have seen that Bishops are the *Church*, because they are the Governours and Teachers of the Church. And as they are the Governours and Teachers of the Catholique Church, so they are the Catholique Church. And as they are the Catholique Church, so they may be the *Representatives* of the Catholique Church in that sense which I am about to declare, for any thing of moment that he offers to the contrarie, as shall appear.

§. 20. Ib. The Office of a Bishop is not to Represent, but to govern the Church, and therefore Bishops are not the Churches Representatives by Institution, no more than the King is the Representative of his Kingdom.

129. Replie. I find this Author in his *Vindicat.* of some Prot. Prin. p. 50. not unacquainted with our Doctrin about the Church Representative. Had the Representatives of the Catholique Church, saie he, a Divine Authoritie, superiour to all particular Churches and Bishops, to oblige them to stand to their Decrees, as the Church of Rome asserts: A General Council has, then indeed some few Bishops chose by their National and Provincial Bishops, to go to the Council, and to act as Representatives of such Churches might have a Plenarie Authoritie to debate and determine all matters in dispute relating to Faith, or Worship, or Disciplin. And yet at present he delivers his judgment against us in such a manner, as would persuade any one to believe, that he knew nothing of this Authoritie which we adjuge to the Church Representative. Wherefore it will be convenient to set our entire Doctrin down, to the end the Reader may be the better able to judge of the weaknesse of the exceptions which he makes against it.

130. We hold that Bishops are by institution the Governours and Teachers of the Catholique Church, and that it belongs to them *ex Officio* to regulate any thing that is amisse either in the Faith,

of Moraltie of Christians. But by reason it many times happens, that there is not a perfect evidence of the unsoundnesse of the contested Doctrin, either becaus the Universal Tradition of the Church is not easily to be discovered, or becaus sentence is to be pronounced according to the necessitie of consequences which are to be drawn from Principles of Faith, hence we say, that they are obliged *ex Officio*, and as they are Bishops to repair to a General Assemblie or Council of the Catholique Church whenever it is Canonically called, and there to determine authoritatively by common consent the Controversies that are depending amongst Christians. They are each one singly empowered by our Lord to *edifie his Bodie* according to their knowledge, and the utmost extent of their capacities in their severall precincts, but when the good of the whole Church is concerned in the decision of a matter which regards the whole Church, as Faith and Moraltie do, they are to act jointly with their Collegues the other Bishops in a General Council (wherein we believe the H. Ghost to preside and govern), that they may be able to *edifie the Bodie of Christ* the more effectually by such measures as are taken therein, which they could not put in practice by their single Authoritie either for want of evidence, or otherwise, without endangering and *destroying* the Flock whereof they are Pastors. They have likewise the Supreme Power of making general orders and regulations

gulations in Ceremonies, and the exteriour Acts of God's Worship, of hearing the complaints that are brought against Bishops, and examining their Causes, of ending differences between Bishop and Bishop either concerning the Precedence, or Prerogatives of their Churches, or any other matter, and generally to take Cognizance of of all debates, caules, matters, and things that want a redresse and remedie among Christians, inasmuch as they are Christians and belong to the Church, but not as they are Members of the civil Commonwealth.

131. When we say, that Bishops Represent the Catholique Church in General Councils, we do not mean, that they Represent the inferiour Clergie of each one's Diocese, nor much lesse, that they Represent the Laitie who have no Ecclesiastical Authority, but are bound to *hear* the Clergie in all things appertaining to their salvation. For if this were so, the Authority of General Councils would not be immediately from Christ, but derived from the whole Companie of the Faithfull, who must be said to have the Original Right of determining all differences about Faith, and moralitie, and Disciplin, and Bishops will act onely as their Substitutes, as the Members of Parliament act in the name of the People, who have chosen them for their Representatives therein. This is no Doctrine of ours; for we believe the Original Right of determining differences about Faith, Morality,

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and Disciplin, to be placed in those to whom our Saviour has made a Promise of *teaching them all Truth*, who having been no others than the Apostles, we hold that it belongs to Bishops who are the Apostles Successors, with a total exclusion of the Laitie as to the Power of voting, and that all those of an inferiour rank among the Clergie who are called by them, and admitted to sit in Council, enjoy this Priviledge by the favour onely, and permission of Bishops.

132. As Bishops are singly considered, they *Represent* onely the Prelats of their own Countries, but as they are taken all together, they *Represent* the whole Bodie of Bishops in the Catholik Church. For seing there is a moral impossibilitie for all the Bishops in the Church to be present in a General Council, becaus severall of them will be hindered by Age, sicknesse, and other unavoidable occasions; nay seing it is necessarie towards the *edifying of the Bodie of Christ*, that some of each countrie remain at home to discharge the Functions of the Episcopal Dignitie, we say, that those who give their attendance ought to be held for the Catholique *Teaching Church*, and to have as full Authoritie as tho every individual Bishop of the Church were assembled in the Council. They are all summoned to appear and they are bound in conscience to obey their summons, unlessse they have a just and reasonable caus to the contrarie, and therefore they ought to be esteemed as the whole

Teaching Church, because they are all that can come considering the lawfull excuses of those who are absent. Nay supposing there are some Bishops who will not obey their summons, not for any just and reasonable excuses they have, but because of sluggishnesse, discontent, or other unjustifiable Motives, yet this hinders not, but that the Council which is called, assembled, and held according to the Canons and Practice of the Catholique Church, ought to be esteemed as the whole *Teaching Church*, notwithstanding the sinful absence of such sluggards and malecontents. So that in every General Council we may conclude, that all the Bishops are there who ought to be there, unlesse it be such as sin by refusing to come. For which reason we say, that they *Represent* the whole Bodie of Bishops in the Catholique Church, and that our Saviour performs his Promise of *teaching the Church all Truth* in all such Decisions as they make in Relation to Faith, and Moraltie, in as ample and effectual a manner, as tho every Bishop were actually present, which is that which we mean by the *Church-Representative*.

133. What has been here said is scarce any thing more than a bare deliverie of our Doctrin, which is all that the consideration of the Passage which I have in hand requires of me, there being no need of Proofs and Arguments to ascertain the Authoritie of the *Church-representative* (which shall be done below), when the exceptions which he brings

brings against it suppose him to be ignorant of what it is. For according to this account it is plain, that Bishops when they assemble in a General Council, are so far from acting out of their Sphere, and not as Governours, that to *Represent* the Catholique Church, and to govern it are one and the same thing. Nay their voting and defining in a General Council is one of the most noble and excellent exercises of their Episcopal Jurisdiction, as binding the whole Church to an observance of their Decrees, and securing their respective Flocks from any danger of miscarrying by the wholsom provision which they make against error. Wherefore if they are Governours by Institution, they may be the Church's *Representative* by Institution too.

134. Neither does it follow, because a King is not the *Representative of his Kingdom*, that therefore Bishops cannot be the *Representatives* of the Church. For altho a King and a Bishop are both Governours, yet there is a vast disparitie in the nature of each one's Power. For a King is a Governour so as not to acknowledge any Superiour but God alone in any case whatsoever that falls under the Verge of Temporal Power. Let his actions be never so unjust and unreasonable, and misbecoming his Greatnesse and Dignitie, yet he is accountable for the same to no other King, or to his own subjects, but onely to God from whom he has received his Authoritie, whose stew-
ard

ard he is, and whose person alone he *Represents*. In what Council, or Assemblée, should he *Represent* his Kingdom, who has within his own breast the Supreme Reason wherewith he ought to govern his Kingdom? I say the *supreme Reason* in this sense, that no one has a Right to controll him, or to resist him therein by force. But Bishops, altho they receive their Power immediately from Christ no lesse than Hereditarie Kings, yet the exercise of this Power, as often as it does not *edifie the Bodie of Christ*, is subjected by God himselfe to the Superiour Power of the first Bishop, or to an Assemblée of them all in a general Council. They *Represent* Christ so long as they follow the Practice and Tradition of the Catholique Church, and Right Reason in the discharge of their Offices; but when the same Tradition is gainsaid by opposers, or the nonevidence of it occasions disputes, there is amongst them all onely one Power of asserting and declaring the lawfulnessse of it, so as to oblige all Christians, which is exercised in a General Council by a competent number of them, who *Represent* their whole Bodie: The Church is but One altho there are manie Bishops in it, because they are closely united and connected among themselves by means of their Union with S. Peter's *One Chair*, which is the *root and beginning of the Ecclesiastical and Priestly unitie*. But Temporal Kingdoms are not One but manie, because their Kings have distinct Powers, and an absolute Inde-

pen-

pendence on one another. Wherefore it may well stand, that Bishops may Represent the Church, by which no more is signified, but that some of them may Represent their whole Bodie; whereas Kings cannot be said to Represent either the whole order of Kings, or their own Kingdoms, or the generalitie of Kingdoms in the world, because they derive their Authoritie from God alone, without any intermediate dependance on their own Kingdom, or of any other Kingdom on Earth for the exercise of it.

§. 21. Ib. *How then do they come to be the Churches Representatives? Did all the Christians in the world, who are the Catholick Church, ever intrust them with this Power? Did they ever resign up their Faith into the hands of the Bishops? This never was done, and yet no man has a Representative but by his own consent.*

135. Replie. We have seen that Bishops Represent the Catholique Church by God's appointment, and that the consent of the Clergie; or Laity is not necessarie for this purpose. And supposing it were necessarie, yet it would not follow, that all those whom this Author accounts for true Christians and parts of the Catholick Church, ought to have a Power of giving their Votes for the election of Burgeses to serve in this great Parliament of the Church. For, there is onely one sort of Christians among those who professe contradictory Faiths, who belong to the Catholique Church, and by consequence there is onely one

sort of them who can have a Right (if there were any such thing) to elect Deputies for their *Representatives*. The Dr. will do wel to examine which are those Christians, and as soon as he has found them out, he will perceive, that neither their inferiour Clergie, nor Laitie think themselves injured, becaus their Bishops assemble in General Councils without receiving their Power of acting from them. And if they are wel satisfied, this Author can have no reason to complain, that General Councils meet and act without the consent of those who are divided from the Church. Can Outlaws and Rebels have reason, when they complain that the Commonwealth assembles, and makes Laws without their leave and concurrence?

136. It is a must intollerable Assertion in a Divine to say, that *No man has a Representative but by his own consent*. For what does he think of Adam? Did not he *Represent* us before we were in being to give any consent thereto? Were not our wills included in his, and have not we dearly paid for his transgression ever since from the first moment that our souls were united to our Bodies? He had best argue the case with God, and ask him, how it was possible for him to sin in Adam, seing *No man has a Representative but by his own consent*? What does he think of the second Adam? Did not he *Represent* all the sinful race of the first Man, according to that of S. Paul 2. *ad Cor. 5. Si unus pro omnibus mortuus est, ergo omnes mortui sumus?*

And

And were not all our crimes laid on his blessed shoulders? He may if he pleas renounce this favour, by denying that any man *can have a Representative but by his own consent*. But all good Christians will acknowledge the greatnesse of the mer-
cie that is done them, altho it transcend the Principles of common discourse. What does he think of the Apostles, when they received the Power of governing, and feeding the Flock of Christ? Did not they *Represent* the Pastors and Teachers of the Church in all succeeding Ages, who have claimed their Authoritie to govern, becaus it was given them by our Saviour in the persons of the Apostles? What does he think of Godfathers and Godmothers in Baptisme? Do not they *Represent* the Infant, who is incapable of giving, or declaring his assent to the Faith in Christ? From all which instances it is evident, that those who are not in being, or unable to give any consent may have *Representatives*, and if this be possible, nay if it be an infallible truth that this *de facto* is, there can be no inconvenience nor any Mysterie in saying, that the whole *Teaching Church* may be *Represented* by a certain number of Bishops in General Councils, which is a Doctrin much more easie to be conceived; than some of those which I have mentioned; for what more easie than to conceive, that Christ who promised to *teach his Church all truth*, may performe this Promise in a General Council, wherein those Fathers who are present
may

may Represent their whole Bodie, that is, that Christ may hold and esteem them for their whole Bodie, for what relates to his Promise of *teaching his Church all Truth*?

137. It can onely be granted, that *no man can have a Representative but by his own consent* in such matters wherein he has a Right to give his consent, as suppose the People have a part in the Legislative Power of a Kingdom, they can be Represented by no others, but such as they chuse themselves to sit in the General Diet; or supposing I am justly possessed of an estate, no man can Represent me so as to receive my rents without my leave, becaus in these cases an involuntarie Representation will be an encroachment upon the Right of the just Possessor. But it is otherwise when the representation is commanded by a Sovereign Power, and to be Represented is a matter of pure grace and favour, as it was when Adam Represented us, to whom God made manie pretious Promises on condition that he had persevered in Obedience to him; as also when we were Represented by our Saviour in Order to our Reconciliation to God for the disobedience of Adam, and our other sins that flowed from thence. In which cases our consent was not necessarie for the validitie of these Representations, becaus there was no injurie designed us by them, but a great deal of good. And besides we had no Right to give our consents, and on the other side God had a Right to be obeyd by

by us, and to be adored for directing us to our last end by such a conduct of his Providence as pleased him best. He is our Absolute, Supreme, and Sovereign Lord and Master; and what should hinder him from treating us after that way that suited best with the Maxims of his hidden Wisdom, and Power? And as our consent was not requisite for those *Representations*, so neither can the consent of every absent Bishop be requisite for their *Representations* in a General Council. For certainly Christ as the Sovereign Lord and Lawgiver of his Church might appoint the *Representations* of absent Bishops without any necessity to ask their consents, seeing they can have no Right to give their consents unless they receive it from him. When Bishops *Represent* the Catholique Church, they have Christ for their Master and Instructor, which is a matter of the greatest Grace. And what absurditie can there be in saying, that Christ may dispense his favours on such terms as he likes best?

§. 22. P. 37. *As Bishops are the supreme Pastors and Teachers of the Church, they may declare what the Faith is, and agree what Doctrins shall be taught in their Churches, and consent to censure and excommunicate those will not professe to believe as they do.*

138. Replie. All that is here said is the proper and chief employment of General Councils, who are the Supreme Pastors and Teachers of the Church,

Church ; and if it be ascribed to them, we can find no fault at all with such innocent expressions. But that which follows spoils all, viz that *if they make any Decrees contrarie to the common Faith of Christians* (what General Council ever did so ?), *no Christian is bound to believe them , nor is ever the worse for their Anathemas and Excommunications ;* as likewise what he saies p. 43. that it is the office of *Christian Bishops and Pastors to preach the Gospel , to convince , and persuade gainsaiers by reason and Scripture , which obliges all Christians diligently and impartially to attend to their instructions , but yet leaves every man at libertie to judge , whether they preach the Gospel of Christ , or their own inventions .* In which expressions we find the People made judges of the Lawfulnessse of the sentence which is pronounced by their Pastors , who are commissioned by God to govern them , and by consequence that they are bound to obey them no further than they pleas themselves.

139. For when the Pastors teach , and command such things as the People approves , the People in this Authors way ought to say , that they teach and command just things ; and when they teach , and command such things as the People disapproves , they are bound to say , that they teach and command unjust things. So that if the judgment of the People be the measure of the justice , or injustice of the commands of the Bishops and Pastors , it is a plain case , that their judgment must be the measure of the Right and

Power which the Pastors have to excommunicate them for their disagreeing Faith. It is not a pin-matter whether the Faith of the Bishops be true, and their Commands and Excommunications just, if the People are not satisfied in these particulars, whose obligation of following the Faith of the Bishops is said not to arise from the Authoritie which the Bishops have over their belief, but from the conviction of their private reasons. Thus if the Faith of a Council of Bishops and Pastors pleases me, I will make profession of it, but if I judge it to be false after I have *diligently and impartially* considered of it, I will renounce it, and defie all their Anathemas and Excommunications. Where lies their Power over me in this case? Or what Right have they to command me, so long as I can but persuade my selfe, that their judgments are in the wrong? If they have any Power over me, it is evident that the exercise thereof must depend for it's validitie on my pleasure, which is wholly unintelligible. When I *professe to believe as they do*, I pleas my selfe, and not obey them, and when they command me to *believe as they do*, their commands signifie no more, but that I *believe as they do*, if I have a mind to it. So that my conformitie to their belief is not an Act of Obedience, becaus it does not proceed in vertue of an exteriour Command, but is the result of my own voluntarie choice. I should *believe as they do*
now

now, altho their judgment were contrarie to what it is, and that they commanded me, that mine should be so too. And if a Juncto of Weavers can persuade me that what I believe is false, I'll follow them, and leave the *Supreme Pastors and Teachers of the Church*.

140. This pestilent Reasoning shows, that the People are under no obligation of obeying the Bishops of the Church, and if they are under no such obligation, it is manifest, that the Bishops have no Power to command them. For who is able to conceive, how a just and All-wise God can give a Right and Power to an Assemblie of Bishops to *declare what the Faith is*, to command *what Doctrins shall be taught*, and to *excommunicate those who will not professe to believe as they do*, and yet at the same time give the People a Right and Power to judge, whether their Declarations of Faith be true, and their Excommunications just? If he has given this Power to Bishops and Pastors, it is questionlesse becaus he would have the People to obey them, and to *believe as they believe*. And if he has given the People a Right to judge of the Faith of the Bishops and Pastors, it is questionlesse becaus he leaves it in their Power and choice, whether they will obey them, and *believe as they believe* or no. Can God command the People to *believe as the Bishops believe*, and yet leave it to them, whether they will believe so or no? What is this else, but to command and not to

command them to do the same thing ?

141. Again: If the People do ill in disliking the Faith of the Pastors, when after an *impartial consideration* of it, they cannot reconcile it to their consciences, why has he given them this libertie, and commanded them to do so? And in case they do wel, why has he given the Pastors of the Church a Power of casting them out of their Communion, if they will not *professe to believe as they believe*? A just God cannot punish without a crime, nor for any thing of which he himselfe is the Author. He has commanded us to continue in the visible and external unitie of the Church, and has promised manie blessings to the observers of it: why then has he invested the Pastors with a Power of depriving us of the same without any demerit of ours, as often as we are convinced that they preach a wrong Faith? And why has he made it a necessary and obligatorie Act in us to withdraw our selves from a state wherein he showers his blessings on us? If the Pastors may excommunicate us for not *professing to believe as they do*, it is supposed that they are sufficiently qualified by God to understand the greatnesse of our offence in not *believing as they believe*. And if we may without sin, nay if we may laudably not *believe as they do*, it is likewise supposed, that we are sufficiently qualified by God to discover the innocence of our consciences herin. How now can these two things be compatible, the judge in-

instructed by God's special grace to discover the heinousness of an action, and the Person accused instructed by God's special grace to discover the innocence of the same? Can the same thing be absolutely good, and absolutely bad? And yet this may happen, if God can represent the same Faith as absolutely bad to the Judge, and as absolutely good to the Criminal. If the Bishops and Pastors may excommunicate us for our unsound Faith, they are appointed by God for the Judges of the unsoundness of our Faith. How then is it possible, that we should be *never the worse for their Anathemas and Excommunications* which they lay on us because of our unsound Faith? How can it enter into the heart of a reasonable creature, that we deserve no punishment from those who are set over us by God as Judges, when they make use of those means which he affords them for the Cognizance of our crimes, and censure and condemn us as often as they find us guilty according to the obligation of their Office and Station?

142. When we are cast in the Courts of human Iudicature, it will not passe for a Legal exemption of us from punishment, if we tel the Iudge, that we are persuaded in our consciences, that he pronounces an unrighteous sentence against us. For if this were so, to be sure the Judges would always be in the fault, and the King by whom they are empowered to give sentence, would

would not be the Fountain of Equitie, but of injustice. Why then should it be a Legal exemption of Christians from the punishment of Excommunication, if we tel our Ecclesiastical Judges, that we are perswaded, that our Faith for which we are condemned, is sound and holie? It is no lesse than blasphemie to assert, that God is lesse prudent and efficacious in doing justice, and maintaining peace in the Christian Commonwealth, than earthly Kings are in their Civil States. And yet who sees not, that the provision of Kings in their Courts of Judicature is much more prudent, and efficacious in order to the preserving of peace and doing justice, than that of God in the Government of his Church (which he will have to be One and Holie) is in the Drs. way, becaus the Plaintiff and Defendant must both submit to the Civil Judges decision and conscience; wheras there is such a great Solæcisme in the Politie of the Church, that Christians are Superiour to all Law and above punishment, if they are perswaded that their Judges are men of bad Faith and profligate consciences, altho they cannot pretend to a greater certaintie that they are in the right, than their judges have to the contrarie by whom they are condemned. All Heretiques and Schismatiques are secure under the shelter of this Principle, and he must be a man of a weak understanding and strong scruples, who being desirous to make new stirs in the Church, and to raise a separate Altar, can

be deterred from so doing by such a Power of excommunicating as this Author places in Christian Bishops and Pastors.

143. There is no other way to defend the Right and Power which the Bishops of the Church are acknowledged to have to excommunicate those, who will not *professe to believe as they believe*, than by making the validitie and lawfulnessse of the exercise of this Power independent of the People's judgment, so that the Faith of the Bishops be the Rule which the People ought to follow, and their deviation from this Rule be esteemed as a crime sufficient to warrant the justice and legality of their punishment by Excommunication. Such a Power as this is clear and intelligible, and free from all those horrible absurdities which attend the other way of giving the Bishops a Power to excommunicate those who reject their true Declarations of Faith, and then submitting the truth of their Declarations to the judgment of every particular person. For according to this account, seeing our private reason is not the Rule and measure whereby we ought to direct our consciences in matters of Faith, our Faith is an effect of our Obedience to our Pastors when we *believe as they believe*, and our dissent from them is a most criminal Disobedience. We are forbidden to break the visible Unitie of the Church, without the Libertie of doing the same. We are commanded to consider our Ecclesiastical Judges as sufficiently qualified

qualified to judge of our errors in Faith, without the Priviledge of censuring their judgments as false. We are to esteem their Excommunications as just punishments, because we are to esteem them under the Notion of Iudges as men of a Supernatural knowledge, probitie, and Authoritie. Here are no inconsistencies in the Rules of Government, no interfering and clashing of Rights, nothing that misbecomes an All-wise Lawgiver, but all things are ordered after such a manner as is agreeable to Nature, and the reason of mankind.

144. The Dr. may say, that he cannot admit of such a Right and Power of excommunicating for errors in Faith, without granting the Pastors and Teachers of the Church to be Infallible, whereof there appears no Institution. And he is resolved in his *Vindicat. of some Prot. Princip. &c. p. 62.* to allow of no consequences to prove an Institution.

145. I answer first, that this Author (if there be any heed to be taken to his words) ascribes at present as great an Infallibilitie to the *Supreme Pastors and Teachers* of the Church, as we Catholiques do to General Councils. For if he had said, that the Bishops may excommunicate those who publicly contradict they Faith which they declare to be true, we could not infer any thing more from thence, than that in his judgment God has given them a Right of being obeyed in the Non-contradiction of their Faith, whereby there would be
libertie

libertie left for every one in private to believe what he judged best. But he says, that they may *excommunicate those who will not professe to believe as they believe*; from whence I infer, that then God has given them a Right of being obeyed by their Flocks in the interiour assent of their minds to the Faith which they *declare* to be true; unlesse he say, that God requires of the People, that they *professe to believe as the Bishops believe*, and yet leaves it in their choice, whether they will interiourly believe so or no; which is an Assertion evidently false, becaus of the Essential opposition which the Nature of God has to deceitfulness, and dissimulation. And if he does not onely require of the People, that they *professe to believe as the Bishops believe*, but likewise that they give an interiour assent to their Faith, he allows of as great an obligation in the People to believe the *Pastors of the Church* as we Catholiques do, and by consequence as great an Infallibilitie in them as we assign to General Councils.

146. I Answer 2, that if we pretended to prove the Infallibilitie of the *Supreme Pastors and Teachers of the Church* from pure natural reason onely, I could not blame any one, who would not vouchse an answer to any of our Discourses and consequences about it, becaus such consequences can have no connexion with the Supernatural Providence of God, nor infer the existence of

of a thing which depends wholly upon the Divine will and pleasure. But our proceedings are quite contrarie; for altho we make use of Arguments drawn from natural reason in the explication of Divine Truths, yet we do not say, that God has done all that seems conformable to natural reason; (for how can natural reason say, that this or that is fitting for him to do without a perfect comprehension of his ends?). Neither do we allow of this consequence, *It is suitable to the Greatnesse, Wisdom, or Power of God to do so, or so: Therefore God has done so or so.* However we hold, that God cannot do any thing that is repugnant to natural reason, becaus he cannot act against the Light of his own Countenance which he has imprinted on us, Psalm. 4. On which account we hold this for a very good consequence, *It is contrarie to the Greatnesse, Wisdom, Goodnesse, or Power of God to do so or so. Therefore God has not done so, or so.* This is the way which I have taken at present; for I prove, that God could not give to the Bishops of the Church a Power of Excommunicating Dissenters in Faith, and yet subject the lawfulnessse and validitie of the exercise of this Power to the judgment of the Dissenters themselves, becaus such a Power as this misbecomes the Wisdom of God, and is repugnant to natural reason. And from hence I conclude, that if God has left such a Power in the Bishops (as no bodie denies), the lawfulnessse and validitie of the exercise

case therof must be taken from the judgment of the Bishops as it's proper Rule and measure, which necessarily argues their Infallibilitie (I mean always when they define in a General Council, or when they teach the known Faith of the Church Diffusive, or the Definitions of former General Councils). In which inferences it is to be observed, that the reason whereby I prove the judgment of Bishops to be the Rule and measure of the Lawfulness and validitie of their Excommunications for errors in Faith, is not natural, becaus it is deduced from a Principle of Faith, viz that *Christ has left in his Church a Power to excommunicate those who erre in Faith*. And the like observation we may make in some of our modern Authors, when they prove the necessitie of an Universal Head of the Church, whom Protestants traduce, as tho they endeavour to make it out by pure natural Reason, and not from the connexion it has with Scripture, or Christian Principles.

147. If then we prove the Infallibilitie of the *Supreme Pastors and Teachers of the Church* from a Principle of Faith, we prove this Truth from a Divine Revelation, and if we prove it from a Divine Revelation, I hope he will not denie, but that we lawfully prove an *Institution*. But do we not prove the connexion of this *Institution* with the aforesaid Principle of Faith by *consequences*?
I Answer, yes; And what harme is there in so doing?

doing? Does not the Church of England prove the *Institution* of Infant Baptisme, and the Superioritie of Bishops over Presbyters by *consequences* drawn from Scripture: and will they think it reasonable; if the Dissenters tel them, that they will allow of no *consequences* to prove these *Institutions*? What other way can we have to prove a matter that is controverted among Christians than by lawful *consequences* drawn from Principles of Faith; when all parties are unwilling to stand to the determination of the Church? If it were acknowledged on all sides; that the principles stood clearly either for the Affirmative, or Negative of the matter in dispute; there would be no dispute at all about it. And if they seem clear to one side, and not clear to the other, either both sides must acquiesce with their respective Doctrins, and give over disputing against one another; or if they will endeavour to gain Profelyts, they must promote the credit of their Caus by *consequences*; seeing there is no other way imaginable for them to compassse their design. If our *consequences* are not lawfull, he has some colour to denie our *Institution*, but if they are lawfull, it is a madnesse to denie the *Institution* meerly becaus it is proved by *consequences*.

148. This is the course we take against Protestants in all the Controversies that are between us and them. And thus, as we have seen, we prove the Church to be Infallible by *Institution*,

as we do likewise first, from the Motives of Credibility wherewith she is accompanied, and which are so manie Marks of God's special Grace and favour towards her. From whence we argue, that it is impossible for her to erre in what she teaches, becaus it is impossible for an Essential Veracitie to countenance error, or a possibilitie of error so far as to make it evidently Credible. For if God makes those who deceive us, or who may deceive us to be evidently Credible, he acts against his own Attributes, and we may justly lay our destruction to his charge, becaus he has given us such natures, as cannot chuse but believe what he has made evidently Credible. 2. We prove it from several places of H. Scripture; as first from our Saviour's Promises to *remain with his Church to the end of the world*, and to *send the Comforting Spirit, the Spirit of Truth to assist her, and to teach her all Truth*. From whence we infer, that if the Church teaches us what the *Spirit of Truth teaches her*, it is as impossible for us to erre so long as we follow the Church, as for the *Spirit of Truth* to be the Spirit of falshood. And we may safely conclude, that the Church shall always *teach us as she is taught by the Spirit of Truth*, becaus she is *taught by him*, to the end she may *teach us*. 3. From the obligation we have to *hear those whom Christ sends to preach to us as tho we heard Christ himselve*, and to *hear the Church under pain of being Heathens and Publi-*

gans. From whence we argue, that those whom we are to *hear* as tho we *heard* Christ, must necessarily be preserved from errour by him; otherwise we are under the same obligation of *hearing* liars and such as may deceive us, as we are to *hear* Truth it selfe. We say likewise, that if we are bound to *hear the Church* under pain of being *Heathens*, the Church cannot deceive us in what she proposes to our belief, unlesse God can command us to *hear* those who may lead us into errour under pain of being damned. And the like inferences we may draw from several other places of Scripture to evince the same Truth, which shall be proved more fully when we discourse of the Authoritie of the Church in a General Council.

§. 23. P. 37. He observes 3. that the whole Catholique Church on Earth is not One Organized Bodie; for it is onely the whole Companie of the Faithfull, and no Ecclesiastical Ministers or Pastors belong to the Definition of it; and yet unlesse some Oecumenical Pastor be essential to the Notion and Definition of the Catholique Church, it cannot be One Organized Bodie.

149. Replie. We need not be much concerned at this Observation, becaus we have seen, that the whole Companie of the Faithfull is not a complete Definition of the Catholique Church, and that in S. Cyprian's judgment the one Chair of S. Peter belongs to the Notion of it, becaus it is the beginning of the Priestly unitie. He would have done his

his Caus better service, if he had shown us, how the Catholique Church can be one Visible Societie and Bodie without an Oecumenical Pastor, than to prove from such sorrie Principles that it is no *Organized Bodie*, from whence it clearly follows, that it is not One Visible Bodie and Societie.

§. 24. P. 38. He draws two Conclusions from this wise Observation. 1. *That no Organized Church can be the Catholique Church, nor the Bishop of it an Oecumenical Pastor, becaus the Catholique Church is not Organized, but every Organized Church is a particular Church.* 2. *That there neither is, nor can be any Visible Tribunal of the Catholique Church, which shall be the Centre of Catholique Communion, and have Authoritie over all particular Churches in matters of Faith, and Worship, and Government. For the Catholique Church being no Organized Bodie, it has no Authoritie, and can have no Tribunal.*

150. Replie. The weaknesse of these Conclusions appears from what I have said in my last Replie, and shall further appear from what I shall say §. 28. concerning the Visible Tribunal of the Catholique Church.

§. 25. Ibid. He proves that the Catholique Church has no Authoritie, becaus *the whole Companie of the Faithful, which is the true Notion of it, are the Bodie of Christ.....that it is made up of particular and individual Christians, who are all immediately united to Christ their Head..... that Bishops*

shops as they are Members of the Catholique Church (as it is Christ Mystical Bodie) are not considered as Bishops, but as private Christians; for it is not their Authoritie in the Church, but their union to Christ which makes them Members of his Bodie.... that if the Catholique Church be onely a companie of private and particular Christians united immediately to Christ, and made one in him, it has is no more Authoritie than particular Christians, which is none at all.

151. Replie. We willingly grant, that the Catholique Church as it is Christ's Mystical Bodie has no Authoritie. But what then? This does not prove, that it has no Authoritie as it is a Visible Bodie and Societie. Here lies the difficultie between me and the Dr. which cannot be cleared without the Notion of the Catholique Church as it is a Visible Bodie and Societie, which we are to expect in his Second part, for at present we can gather no such thing.

§. 26. The Catholique Church is united to Christ by a belief of his Gospel, obedience to his Laws, and a participation of his Spirit, which is a state of perfect and absolute subjection to him, and therefore can have no Authoritie to alter the Faith, to make a new Creed, or a new Gospel, which would be to have Power over Christ, and not to be subject to him.

152. Replie. To what end is all this talk of altering the Faith, and making a new Creed, or a new Gospel? as tho we ascribed any such Authoritie

thoritie as this to the Catholique Church. If he had first made this out, he would have had reason to provide Arguments against so scandalous an assertion, but knowing in his conscience that we disown this Doctrin no lesse than himselfe, as he confesses in effect p. 43. when he saies, that *no bodie pretends to an Authoritie of making new Articles of Faith*, we cannot put any other construction on his frequent Arguments of this nature throughout his Discourse, than that they are so manie evidences of his insinceritie, or perhaps an effect of his unwillingnesse to omit any occasion tho never so frivolous, and unhandsom of showing his talent in spinning of consequences.

§. 27. p. 40. *Christ indeed has placed an Authoritie in his Church for the instruction and government of it; but an Authoritie in the Church and an Authoritie of the Church are two different things. The first signifies the Authoritie of Christ who is the Head; the second is the Authoritie of the Bodie, which is the Church; the Head has Authoritie over his Church, and may appoint what Ministers he pleases to exercise this Authoritie, but the Church has no Authoritie at all, no more than the Bodie which is subject to the Head*

153. Replie. He saies that this may be thought a very nice distinction between the Authoritie in the Church and the Authoritie of the Church, but I think it rather obscure than nice, how useful soever it may be to a Caus that cannot be maintained without tricking. For what means he by the word Church, when he saies that Christ has

placed an *Authoritie in his Church*? If he take it as it signifies Christ's Mystical Bodie, it is evident, that he has placed no *Authoritie* therein which is distinct from his own; becaus he immediately sanctifies, governs, and directs it by his invisible Motions and Graces in order to it's last end. But if he take it as it imports a Visible Societie, it is plain, that an *Authoritie in the Church*, and an *Authoritie of the Church* are one and the same thing. For the *Authoritie of Ecclesiastical Ministers* is all the *Authoritie* which is *in the Church* as it is thus considered; and there is no other *Authoritie of the Church*. For our Lord has delegated his power of governing to Bishops and Pastors who are the *teaching Church*, and not to the People whose dutie it is to *hear* their Pastors and to obey them as tho they heard Christ himselve. So that by the *Authoritie of the Church* we are to understand the *Authoritie* of those whom S. Paul *ad Hebr. cap. 13.* bid us to *obey*, for that *they watch over us, and are to give an account of our souls.*

154. It is not denied, but that the *Authoritie* which Christ has placed *in the Church* is the *Authoritie of Christ*, but from hence it does not follow, that it cannot be the *Authoritie of the Church*, that is, of the Bishops and Pastors; or that the *Authoritie* which Christ has committed to them is so far Christ's, that it cannot be truly said to be theirs too. For this is to contradict the common sense of mankind, which allows to every one a Right to that which is given him. For which rea-

son we say, that the Authoritie of Kings and Princes is the Authoritie of God, and yet we cannot denie, but that is theirs too by giift and participation; and we might as wel denie them to have any Authoritie, as denie that Bishops and Pastors have any, becaus the Authoritie of Kings and Pastors is equally derived from Christ. As to what he saies, that *the Authoritie of the Church signifies the Authoritie of the Bodie*, it is very false, as we have seen; if by Bodie we are to understand *the whole Companie of the Faithfull*; for we hold no lesse than he that *the whole Companie of the Faithfull* as such has no Authoritie at all, but is under an immediate subjection to Christ their Mystical and invisable Head.

155. The usefulness of this pretended Distinction appears in the discourse which he makes upon it. Those, saies he, who would impose upon the Faith of Christians talk of nothing lesse than the Authoritie of the Catholique Church, which sounds very big, and frights People into a submission. Whilst Bishops pretend onely the Authoritie of Christ's Ministers, private Christians make bold to examin their commission, and how far their Authoritie reaches, and whether they do not prevaricate in the exercise of it, as it is possible Ministers may do; but the name of the Catholique Church strikes all dead, for who dares oppose the Decrees of the Catholique Church? Which is to condemne the whole Church of error and Heresie; who dares separate from the Catholique Church?

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which must be an unpardonable Schisme, and a state of damnation, since it is universally agreed, that there is no salvation to be had out of the Catholique Church....., but now all these amusements vanish, when we remember, that the Catholique Church has no Authoritie.

156. How pleasing is this libertin lesson to flesh and blood! How he triumphs with the conceit that he has destroyed the Authoritie of the Church; which we are bound to bear under pain of being Heathens! One would think by his confidence, that he had done this great feat by Scripture, Fathers, and Tradition: and yet he has not formed so much as one Argument from any of these Heads, but instead thereof tells us, that the Catholique Church is nothing else but the whole Companie of the Faithfull, and that Bishops and Pastors do not belong to the Definition of it, from which piddling and false Principles he concludes, that it has no Authoritie. The next Replie wil give a further account what little reason he has to rejoyce on this occasion.

§. 28. P. 43. He 2. proves, that the Catholique Church has no Authoritie, becaus it has no Visible Tribunal wherin to exercise this Authoritie; and he proves, that it has no Visible Tribunal, becaus it is nothing else but the whole Companie of the Faithfull.

157. Replie. I have shown over, and over,

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that Bishops and Pastors belong to the Notion and Definition of the Catholique Church, from whence it follows, that if they have Authoritie, the Catholique Church must have it too. And if the Catholique Church have Authoritie, it may have *a Visible Tribunal wherein to exercise this Authoritie.* For what should hinder, but that the *Teaching Church*, that is, the Bishops and Pastors may assemble in General Councils (which is that, I suppose, which he means by a *Visible Tribunal*) as often as occasions require, to determin Controversies relating to Faith, Moraltie, or Discipline. Our Author does not denie, but that they have received Authoritie, and Power for the government of their respective Churches, the question is, whether when they are assembled in General Councils in the manner above mentioned *chap. 2. § 20.* they have Power to oblige *the whole Company of the Faithfull* to an observance of their common Decrees.

158. Those who have been Members of the Visible Church in all Ages have acknowledged such a Power in them, and have held all such for Heretiques and Schismaticques, who have not bended their judgments to their Declarations of Faith, and paid Obedience to all other regulations that have been made by them, of which no one can make any question, who is never so little acquainted with Ecclesiastical Historie, where we learn that General Councils have been always con-
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sidered as the supreme Tribunals whither Christians repaired for the redresse of their Spiritual grievances. And I challenge this Author to show, that any one sort of Christians who have dissented in any Age from the Definitions of any Council of Bishops which the Visible Church of their times held for General, were esteemed by the Visible Church as their Fellow-members of Christ's Mystical Bodie. Which unanimous concurrence of the Members of Christ's Church in the same judgment touching the Authoritie of General Councils, is a matter of infinitely greater moment to move us to an acknowledgment of a *Visible Tribunal* in the Catholique Church, than any thing which this Author has produced can persuade us to the contrarie. For if we may safely follow a Doctrin which has been practiced, and believed in the purest times of the Catholique Church, becaus there is a just and vehement Presumption that it descended by Tradition from Christ and his Apostles, there can be no reason, why we should disown the Authoritie of General Councils, which we find to have been exercised on the first great occasion that was presented in the case of Arius at the Council of Nice under Constantin the first Christian Emperour, in whose time Christians made a publique profession of their Faith, and declared by their practice what their belief had been under the persecution of unbelieving Princes.

159. Neither is the use of General Councils recommended to us onely by Tradition, but it is more-over countenanced and proved to be lawfull by the practice of the Apostles themselves, who held one at Hierusalem, as we read in their *Acts chap. 15.* And by reason the assembling of this Council was very remarkeable in all it's Circumstances, I shall handle it the more at large for the clearer discussion of the Point which lies before me. There was a great Dispute raised at Antioch between the converted Gentils and certain Faithfull Jews, by whom the Gentils were taught, that *unlesse they were circumcised after the Law of Moses, they could not be saved* §. 1. This Doctrine was vehemently opposed by Paul and Barnabas, but all they could say was not sufficient to gain credit: wherefore it was resolved, that *Paul and Barnabas with some others from among them should go up to Hierusalem, to consult with the Apostles and Elders about this question* (§. 2.) who accordingly set forwards, and when they were come thither, they found there likewise *certain believing Pharisees, who judged it necessarie, that the Gentils should observe the Law of Moses* (§. 5.) wherupon the Apostles and Elders assembled to consider of the matter (§. 6.) and it was examined by them with a great deal of care and diligence, as we may learn from those words *Cum autem magna contentio fieret*, §. 7.

160. There is no dispute, but that S. Paul and S.

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Barnabas and every single Apostle had sufficient Authoritie to end all Controverties that arose among their Converts, becaus of their perpetual assistance by the H. Ghost in the exercise of their Functions, and that this Authoritie being made evidently Credible by the manie Miracles which they wrought among them, there lay an obligation on their hearers to give an entire assent to all they preached without any more ado. For which reason we must say, that these believing Jews and Antiochian Christians sinned in not resting satisfied with what S. Paul and S. Barnabas had said against the Doctrin which caused so great a disturbance, as may be gathered from *✓*. 24. where the Council saies, that these Jews had *subverted the souls of the Antiochians*, not onely by the unquietnesse of mind which they raised in them by *such things as they had not been commanded to teach*, but likewise by the unsetlednesse and depravation of their Faith, as we may learn from *✓*. 32. where Iude and Silas are said to have used manie discourses to *strengthen* and confirme them in it. And besides the assistance of the H. Ghost which was common to all the Apostles in the discharge of their duties, these unsetled Christians found a special Motive in S. Paul, why they ought to have laid aside all their scruples, becaus the Non-necessitie of Circumcision had been revealed by our Lord to him in expresse terms, which had not been done to the other Apostles

postles, as may be seen above *chap. 1. N. 80. & seq.* whither I refer the reader for a more full information of the matter in hand. And questionlesse S. Paul did not forbear to acquaint them, as he did the Galatians afterwards (*cap. 1. v. 12*) on the same occasion, that he had not *received his Gospel from man, nor learned it but by Revelation from Iesus Christ*. But notwithstanding that the Authoritie of each single Apostle was thus secured, and in particular that of S. Paul, yet seeing it met with an opposition about a Doctrin whereof their whole Colledge could not pretend an immediate deliverie from our Saviour in expresse terms, it was judged by them more fitting to be exercised in a General Assemblie of them together with the Elders, since it was desired, that the Unitie of the Faith might suffer no prejudice by the difference there was in the ways whereby the Apostles came to the knowledge of it. Nay it was judged more fitting to be thus exercised by the H. Ghost himselve, becaus S. Paul *ad Gal. 2.* sais, that *he went up to Herusalem with Barnabas* in persuance of a *Revelation* which he had to this purpose. Which passage is held by manie Fathers to relate to the journey which he made to Hierusalem about the question of Circumcision.

161. The Jews were very fond of their Law which had God for it's Author, and which had been recommended to them by manie great and Supernatural wonders. They had had of old times

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manie repeated assurances of God's care over them, as long as they were observant of it. They had a tender veneration for Abraham their Illustrious Progenitor, from whom they had received the Command of Circumcision, as likewise for Moses the great Favorit of God, who delivered them their Law. They saw that Circumcision was called by God *Gen. 16. an everlasting Covenant*, and knew that all the Holie Prophets and Saints from the times of Abraham and Moses lived in the profession of this Practice, and that our Lord himselfe was circumcised and observed to the last the Law of Moses; nay they knew our Lord's Declaration in the Ghospel *Mat. 5. that he come not to destroy the Law, but to fulfill it.*

162. All which Arguments were of strange force with these Converts, who were not as yet weaned from their devotion to the *Lette*, and might seem to conclude as strongly the necessitie of Circumcision after the Messia, as any consequences could prove the contrarie which were drawn by the Apostles from the Doctrin of the Messia. It was therefore requisit, that there should be some condescension to their weaknesse, as wel as to the desires of the Gentils, and that they should be heard, and their Plea througly considered. And this course seems to have been the rather taken, becaus the satisfaction of the Jews in this Point, and after such a manner (which was the most solemne and greatest

test they could possibly desire as Christians) would render the conversion of the Gentils more easie, and their Faith more secure, seing a misunderstanding of the Jewish Converts with the Apostles, or Apostolique Missioners, would either caus scandal among the Gentils, and so hinder their embracing the Faith of Christ; or else corrupt their Faith, in case they did believe, as it happened to the Syrians, Cicilians &c. *v.* 23. For so manie plausible Arguments as the Jews might frame in favour of Circumcision out of the Old Testament wherof they had been the keepers and preservers; together with the example and the aforesaid Declaration of our Saviour; were likely to work strongly on new beginners; who having attained to the knowledge of the true God, would be apt to believe all he said in a literal sense, for fear they should disbelieve him in any thing, or omit any thing that was necessarily required for the enjoyment of him, unlesse the nullitie and unconvinciveness of those Arguments were shown in such a manner as was able to master a Jewish obstinacie. Wherefore seing the Gentils desired that those Arguments might be examined in a General Council, a General Council was accordingly granted them; whereby both Jews and Gentils might rest satisfied.

163. When we read of the *great enquirie* that was made, we ought not to judge, that there were any of the Apostles who favoured the Jews, and

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opposed their Brethren in their behalfe, but that the dissatisfied Jews and Pharisees themselves were allowed to dispute; and to manage their Arguments in their own persons. For of the five Apostles who are known to have been present in the Council, the judgment of thole four who are mentioned by S. Luke in the *Acts* are clearly against the necessitie of Circumcision; and we may safely conclude; that S. John who is mentioned by S. Paul *loc. cit.* and the other Apostles, if any more of them were present, were of the same mind too. For after the Vision which S. Peter had at Joppe wherin he first learned it to be lawfull to preach to the Gentils; and the descent of the H. Ghost upon Cornelius the Gentil and his familie, the other Apostles had convincing grounds to believe that Circumcision was not necessarie to salvation (as we shall see below); and we may presume that their *Spirit*, after they had heard an account of this Vision, *bore witness to the Spirit* which spoke by S. Peter, this having been an occasion wherin S. Peter *confirmed his Brethren*. S. Peter learned likewise in that Vision, that the believing Jews might freely converse with the Gentils; and that they were not tied to that choice of meats which was prescribed by the Law of Moses, from whence the Apostles had no lesse evident grounds to gather the abrogation of Circumcision, supposing we will allow them to have been acquainted with that truth which S. Paul

delivers to the Galatians *cap. 5. viz that he that circumcises himselfe is obliged to the observance of the whole Law*, which is that which S. Peter means, when he calls Circumcision *a yoke which neither the Jews nor their Forefathers were able to bear*. For it is a plain case, that if Circumcision was an obligation to observe *the whole Law*, that the nature of it was changed, and it's necessitie taken away, when God had forbidden the observance of *the whole Law*.

164. And we have all the reason in the world to conclude, that not onely the Apostles, but the Elders also were possessed with the same Truth after the aforesaid Vision, as wel becaus of the conformitie which they ought to have to the Apostles Faith, as also becaus when they were assembled together with them in council, they all unanimously declared to the Antiochians that they *had not commanded* the Jews to teach the necessitie of Circumcision. Which words ought to be carefully weighed. For they must be understood so, as to signifie that none of the Council, whether they were Apostles, or Elders had at any time taught by themselves, or *commanded* any others to teach the necessitie of this Doctrin. For the Antiochians knew wel enough, that the Council as such could not *command* any one to preach this Doctrin to them, before it was assembled. It was 18. years after our Saviour's Ascension into Heaven, and 7. years after the separation of the Apostles
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for the Conversion of Nations before the convening of this Council, in which time there had been manie great conversions wrought among the Gentils, whom if we should suppose to have been circumcised by the Apostles, or Elders as a necessarie dutie of their Religion, or to have been taught the necessitie of this Sacrament, the Council could neither truly nor sincerely have written to the Antiochians, that they had never *commanded* the preaching of this Doctrin to them; because those who are in Authoritie do in a moral sense *command* the performance of those things, which they practice as a necessarie part of their dutie and obligation, when their subjects are bound in conscience to follow their example, as the Faithfull were to follow the Apostles and Elders in all things that were practised by them as a necessarie means of salvation. And if neither the Apostles, nor Elders had before this Council practiced this Doctrin as a part of Christianitie, or *commanded* it to be taught, what other construction can we put upon this manner of procedure, but that they did not believe Circumcision to be necessarie to salvation?

165. I hold it for certain, that the Clergie in generall after S. Peter's Vision at Joppe believed the abrogation of this Sacrament, and that they never administred it to any Gentils whom they had converted as a necessarie part of their Religion; nay that they possessed them with the contra-

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rie truth, as often as there was an occasion for it, as they did also such Jews whom they found to be wel disposed for the receiving of it, as appears from the Scripture's saying, that *certain of the believing Pharisees judged it necessarie, that the Gentils should be circumcised*, which is an argument that all of them were not of the same judgment. But yet I do not think that they ever preached this Doctrin as freely and universally among the Jews, as they did the other parts of the Christian Faith till after the calling of this Council, becaus of their weaknesse and obduracie. Neither did they do it then neither till after some years, that they were grown stronger in spirit, as appears from S. Paul's circumcising of Timothie ** because of the Jews in those parts who all knew that his Father was a Gentil*; as likewise from the advice which S. James gave to S. Paul with the concurrence of all the the Elders at Hierusalem who were assembled on this occasion viz that he should ** purifie himselfe in the Temple according to the prescript of the Law, for that there were manie thousands of believing Jews who continued zealous for the Law, and were offended that he had ordered the Jews who dwelt among the Gentils not to circumcise their children, and that by this means they would all know, that what they had heard of him was all false, and that he himselfe kept the Law.* Which shows, that there was a connivence towards the Jews, or rather that there was an indulgent condescension to their weaknesse,

** Chap. 16. * Chap. 21.*

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and a Dispensation (for such we ought to esteem the advice of S. James) to continue in the practice of the Law, which of it selfe was not evil but of God's own Institution, but not that there was any Dispensation, not to believe the inutilitie of Circumcision and other Legal performances, which having been at first revealed to S. Peter, and afterwards defined, and declared in a General Council of Apostles and Elders, reached every Member of the Church whether Jew or Gentil, as soon as it was duly proposed to their belief by their Ecclesiastical Superiours, which was not as yet done generally sowards the Jews but onely towards the Gentils. Neither did the Council declare the Jews, or all the Faithfull to be free from the observance of the Law, but onely the Gentils about whose Cause they were assembled, altho it was very easie for every one who was wel instructed in the Faith, to gather a General exemption of all Christians from the observance of the Law from those discourses which the Council held against Circumcision, and the Declaration which they made in favour of the Gentils.

166. S. Paul's *purifying himselfe* in the Temple was an evident proof for the Jews, that they might without sin practice the Law of Moses, but it was no warrant for them to believe, that the practice of the Law was necessarie to salvation, this being a Doctrin which they were to learne by word of mouth and preaching, and not by actions. For
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how could they be certain, that an action which might be done for different motives, supposed any one motive in particular, unlesse the doer of it discovered to them which it was? They might lawfully conclude thus: *Paul purifies himselfe: Therefore he holds it lawful to follow the Law of Moses;* but their discourse failed, if they argued thus: *Paul purifies himselfe: therefore he acknowledges an obligation in conscience to follow the Law of Moses,* which was a Doctrin onely tollerated among the Jews, and permitted by the Apostles, since it could not be remedied without the danger of their total defection from Christ. And this was the reason, why S. James found out an occasion whereby they might deceive themselves about S. Paul's judgment, till such time as they were better disposed to embrace it when it should be made known to them, as judging it much better for them to continue in their ignorance of a truth, which in all likelihood they would not have accepted at that time, altho it had been as formally proposed to their belief as it had been to the Gentils.

167. Seing the Apostles called this Council by an inspiration of the H. Ghost, the number of the Fathers who assembled therein, was likewise approved by the H. Ghost for a sufficient Courte and Tribunal. The Church was yet in it's infancie, and the number of Pastors but few in respect of what they are now, and the presence of manie of those few was necessarie among their Flocks, and therefore

therefore we ought not to expect any great confluence of them to the Council. However considering this infancie of the Church we may confidently affirme of this Council, that it was as General as any that has been held from that time to this, becaus of the presence of five Apostles therein who were the principal Teachers of the Church, and the glorious Patriarchs from whom descend the multitude of Governours who are in the Church at present. We have no pressing grounds from Antiquitie to believe, that there were any more than five of them present, viz Peter, Paul, James, Barnabie, and Iohn, as we find *in Gal. Cap. 2. v. 9.* and there can be given a good account how they came to be there. As for James, he was in the Citie where he was Bishop; Peter came thither becaus of his banishment out of Rome by Claudius together with all others of his Countrie; Paul and Barnabas were preaching the Faith to the Antiochians, and were brought thither by the dispute which arose in that Citie about Circumcision; and Ephesus where Iohn was Bishop, lay not so far off but that he might be sent for from thence upon a much shorter warning than the other Apostles who are not mentioned, and of whom it is certain, that they were departed for their respective Provinces some years before the assembling of this Council. We may adde to these five Apostles a good appearance of Elders, of whom we have evident grounds to believe

lieve, that they exceeded by far the number of the Apostles. For S. Paul, as we find *ad Gal. 2.* brought Titus along with him from Antioch together with *some others* as it is said in this Chap. *¶. 2.* and we read *¶. 22.* that *Iudas* and *Silas* carried the Acts of the Council to Antioch. Here we have at least five already, and it is a hard case if among our Lord's 70. Disciples, and others who after his Ascension had been ordained, and qualified by the Apostles call to sit in Council there remained not at Hierusalem (which was the seat of an Apostle, and the chief Citie among the Jews) enough to make their number more than five thrice told, especially considering that when S. James advised S. Paul to *purifie* himselfe, it is said that *all the Elders* assembled on this occasion; which denotes a considerable number of them; and this at a time when there was no Council held. *Iudas* and *Silas* are likewise called *Principal men among the Brethren* *¶. 22.* that is, among the Elders, which shows, that there were a great manie Elders at Hierusalem whom they excelled in Gifts. Besides, the Apostles were always attended by some one or more of the Elders to be witnesses of their actions, and Associates in their labours. So that if we allow but one Elder for each Apostle their number will be equal; and since it is incredible, that there were not at Hierusalem before the coming of Peter, Paul, Iohn, and Barnabie manie more Elders

Elders than the Associates of S. James, their number must have been much greater than that of the Apostles. Neither is it at all likely, that the Jews and Antiochians would have appealed from the Apostles to a lesser number of Elders than there were Apostles.

168. S. Peter as the first Apostle declared his judgment first in the matter after there had been a *great enquirie made*, and disputed against the necessity of Circumcision from two Heads. The first was *v. 8.* and *9.* because *God had given the H. Ghost to the Gentils even as he had done to the Jews, and made no distinction between them, purifying their hearts by Faith.* The giving of the H. Ghost is the greatest perfection of a Christian during this pilgrimage on Earth. He is the *Comforter* who supports the Church under all the pressures she lies under, and the *principal spirit* which is to secure and confirme to her all other Blessings which she has received from our Lord. He is the *seal* of her Redemption, and the *pledge* of her salvation. He discovered his presence in the Faithfull in the first beginnings of Christianitie by manie visible effects which were above nature, as by Prophecie, the Gift of Tongues, and working of Miracles, as also by a notorious and evident change of life and manners, as by humilitie, patience, fervour of Spirit, contempt of all sensible delights, and a vehement desire of promoting the glorie of their beloved Iesus, notwithstanding all the impediments

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they met withal through the opposition of the world, and the devil. From all which Marks and Signs which S. Peter observed in the converted Gentils, he concluded, that they were as perfect Christians as those of the Circumcision who professed the Faith, and if they were perfect Christians, that they stood in no need of Circumcision. If he had preached Moses to them, and the H. Ghost had descended on them upon their belief of his Law, they would have stood in need of Circumcision: but seeing he preached Christ unto them, and the H. Ghost had descended on them upon their belief of his Gospel, and *purified their hearts* by means thereof, he inferred, that they stood in no need of Circumcision, but of Baptisme which was part of the Gospel which they believed.

169. His 2. Head was from the Libertie of Spirit which Christ had given to his followers. *Why tempt ye God, saith he x. 10. to put a yoke upon the necks of the Disciples, which neither we nor our Forefathers were able to bear?* It is a state of freedom to serve Christ, seeing his Worship is nothing else but the profession of Love. His Sacraments cause Love, because they cause Grace; and if they cause Love, they cause Libertie. The Love of God is the contempt of all earthly things; and no man is a slave to the things of this world, who knows how to contemne them. The Love of God is an adhesion to an infinit Goodnesse; and

no man can be a slave under such a state, because it is a state of the greatest Happinesse. The Law of Moses on the contrarie was a state of slavenship, because it subjected the minds of men to the observance of Creatures as of days, and months, and Ceremonies whose whole Essence consisted in the signification of Blessings which they could not give. The Sacraments which it enjoyned with the greatest rigour did not caus Love, because they did not caus Grace; and as they did not caus Love, so they did not caus Happinesse by weaning the affections of men from the painfull and hurtfull pursuit of the goods of this life. And what is a state of unhappinesse, but a state of Bondage? The observance of such things as do not caus, nor suppose the Love of him by whom they are commanded, lays on us an obligation to obey without any reward to our Obedience, which is meer slaverie. And this was the case of the Jews as to the Precept of Circumcision, which neither caused in them Justice and the Love of God, nor by consequence supposed any such Love in God towards them, as inclined him to reward the observance of it with the joys of Heaven, but at most to make them a recompence here in this world by Temporal Blessings. For seing the Justice which was wrought in Circumcision was not effected by this Sacrament, but by the Faith of the receivers or givers of it, it was in it selfe a *needie Element* without any immediate influence on their

their salvation; whereas the contrarie happens in Baptisme, which causes that Justice which it signifies, and as it causes Justice, so it causes Libertie, happinesse, and glorie. From these Considerations S. Peter concluded, that seing the profession of Christ's Law was a state of Libertie, as no one doubted but it was; and seing the observance of Circumcision and the Law of Moses was incompatible with this Libertie, it followed that Circumcision could not be necessarie to salvation.

170. Next after Peter followed the judgment of Paul and Barnabas, who formed their discourse from the *manie Miracles and wonders which God had wrought among the Gentils by them.* When God works Miracles in defence of a Doctrin, he solemnly engages his Veracitie for the truth of the same. Miracles have their signification as wel as words; and seing no Power but that of God can do things above nature, it is onely God who speaks that language which is conveyed into our hearts by their means. These Blessed men instructed the Gentils, and reconciled them to Christ without Circumcision, nay they taught them that Circumcision was not necessarie to salvation, and yet God assisted them all along, and gained the credit by the Miracles which he wrought by them: from whence they concluded, that Circumcision was not necessarie to salvation; otherwise God would never have declared the Non-necessitie of it by so
manie

manie Miracles, when they preached this Doctrine together with the other parts of the Christian Faith.

171. In the last place which is upon record there comes the Judgment of James, who proves the Non-necessitie of Circumcision first from *Simon*, who hath declared, that God at the first did visit the Gentils, to take out of them a People for his name. 2. from *Amos chap. 9* where it is said, that God would build again the Tabernacle of David... that the residue of men might seek after the Lord, and all the Gentils upon whom his name is called Since the debate of the Council was not whether the Faith should be preached to the Gentils, but whether they ought to be circumcised, the Apostle must be said to understand by the word *Gentils* in these passages all those who professed not the Jewish Religion. For in case it signified all those who were not of the seed of Abraham, these passages were as capable of proving the necessity of Circumcision as the Non-necessitie of it, and it would have been as easie to prove, that God would build again the Tabernacle of David out of those who were not of the seed of Abraham, but who professed his Faith and followed his Law, as it was to prove, that he would build it out of those who did not follow his Law. S. James concludes from these passages, that if God would take out of the Gentils a People for his name, and that his name should be called upon them, and they

they should *seek after him*, that Circumcision could not be necessarie to their salvation. For if it were, it would be necessarie for them to profess the Jewish Religion, and it would not be true, that God would *take out of them a People for his name*, and that his *name should be called upon them*, and that they should *seek after him*, because they would not be Gentils, but Jews as professing to follow the Law of Moles.

172. Thus the Fathers of the Council gave in their reasons why they judged Circumcision unnecessary to the salvation of the Gentils, which as soon as they had all done, they proceeded to one common resolution in the matter, which was conceived in these terms *¶. 28. It seems good to the H. Ghost, and to us to lay upon the Gentils no greater burthen than these necessarie things, that they abstain from meats offered to Idols, and from bloud, and from things strangled, and from fornication, from which if they keep themselves, they shall do well.* In which sentence we may observe the divine Prudence of these Fathers, who seeing they could not gratifie the Jews in obliging the Gentils to observe Circumcision, yet they complied so far with them, as to command the Gentils under mortal sin to abstain from eating such things as gave them the greatest scandal, til they were advanced in Spirit, altho this were a matter innocent in it selfe, and agreeable to the Libertie of Christians, Which example shows the great

Authoritie which General Councils have in matters of Disciplin, since God himselfe declared to S. Peter at Ioppe, that the avoiding of these Mosaical uncleanneses was not by his Institution a necessarie obligation in the Law of Grace, when he said to him, *Do not thou call that common (or unclean) which God has made clean.*

173. It deserves to be taken notice of, that these discourses of the Apostles were such as might have suited with any of the Elders for any special Authoritie which they seem to carrie in outward appearance. The reason wherof is, because they waved for that time to influence and engage the Elders judgments by putting them in mind of our Lord's Promises of *teaching them all Truth* by means of the *Comforting Spirit*, and that they had already received from him a decision of the matter that lay before them, to the end the common resolution which should be taken therein, might come forth with the greater evidence of freedom, seing the Elders were not solicited to side with them out of respect to the Apostolique Dignitie, but from the merits of the Caus, which should appear in the conviction that arose in them from such Arguments whose strength consisted not in an extrinsecal Authoritie. A particular Revelation of the H. Ghost to the Apostles was without dispute the very thing wherof the Antiochians doubted, and that which made them desire a common decision of the Apostles

apostles and Elders : for which reason the Apostles forbore to presse their special visitations by the H. Ghost, as not judging it expedient to move the Council with such Arguments, as could not prevail with the Antiochians to rest satisfied without a Council. Indeed S. Peter saies, *why tempt ye God to put a yoke upon the neck of the Disciples &c.* Which words import a reprehension, but this reprehension was not directed to the Elders in Council, who could not sin by obeying the Apostles orders in being present and consulting therein, but to the unbelieving Jews, and Pharisees, and Antiochians, who should not lay aside their scruples without the Council's Definition. (And here by the way we may gather, that S. Peter makes this Council as such to be the Organ of the H. Ghost, seing he saies, that the Jews and Antiochians *tempted God* by desiring the assembling of it and their wranglings in it, that is, they provoked him by their obstinacie and obduracie to continue the painful yoke of circumcision upon the *necks of the Disciples* by a countermand in Council, which he had been pleased to free them from by the commands which he had been graciously pleased to signifie to the Apostles.) He likewise hints at the Vision which he had at Ioppe, when he told the Fathers that they *knew*, that is, that he had formerly acquainted them, how *God a good while ago had pitched upon him, that the Gentils by his mouth should hear the*

word

word of the Gospel. Which words (since there was no dispute in the Council about the lawfulness of preaching to the Gentils) are mentioned only to introduce the Argument, which he framed from the descent of the H. Ghost upon Cornelius the Gentil, and his Familie. The Vision was particular to him, and therefore he did no more than mention it, but the operations of the H. ghost upon the Gentils were notoriously known to manie others besides himselfe; for which reason he might judge it as a proper evidence to be produced against the Jews, and Antiochians. S. Paul's proceeding was just after the same manner too. For he might have told the Fathers, that *he had not learned that Gospel from men, but by Revelation from Iesus Christ* which he had preached to the Antiochians; as he writ to the Galatians on the same occasion Cap. 1. v. 12. And if he had done so, he would have found as manie believers as there were persons in the Council. He might have declared his sentiments in such vehement terms as we find in the aforesaid Epistle; and if he had done so, no one could have blamed him for the same. But the satisfaction of the Jews and Antiochians engaged him and his Brethren in the milder way, and made them deliver their judgments in such a plain manner, that no one can perceive by their speech, that they had any Superioritie and Jurisdiction over the Elders.

174. Having thus shown upon what occasi-

on the Gentils required the assembling of this Council, as likewise the Motives which prevailed with the Apostles to grant it, together with the manner of their discoursing and reasoning therein, I shall now prove this Council to have been the Church Representative, or the *Visible Tribunal* of the Catholique Church of that time in the same sense, as we affirme it of the General Councils which have been held in the following Ages of the Church.

175. I know of nothing of moment that may be pretended against this Assertion, unlesse it be that the Infallibilitie of this Council ought to be ascribed to the presence of the Apostles therein, who were preserved from error by a special assistance of the H. Ghost, and that seeing the same assistance of the H. Ghost does not attend the Bishops who succeed them in the government of the Church, no Council of Bishops can be the *Visible Tribunal* of the Church so as to oblige all the Faithfull to an observance of their Decrees. The vanitie of which pretence shall appear in the following Considerations.

176. 1. Since the Antiochians appealed for the resolution of their doubt from the Apostles alone to a Council of Apostles and Elders together, it is a plain case that they appealed from one Authoritie with which they would not acquiesce to another Authoritie from which they were willing to receive satisfaction. And seeing S. Paul
with

with the other Apostles consented to the calling of this Council, it is plain likewise, that they acknowledged that this Council had Authoritie to give them the satisfaction which they desired. The question is, whether we are to place this Authoritie in the Apostles onely whose judgments in Council the Elders were obliged to follow; or else in the Elders also, who must be said to have been as lawful Judges in the Controversie as the Apostles themselves? If the first be said, the Infallible Authoritie of this Council seems to afford no efficacious Argument to prove the Infallibilitie of General Councils since the Apostlestimes, becaus the Infallibilitie of this Council being no other than that of the Apostles it seemsto follow, that the Infallibilitie of all General Councils died together with the Apostles. But if the second be said, then the Infallibilitie of this Council is not taken meerly from the Infallibilitie of the Apostles, but from the assistance of the H. Ghost which was given to the Elders as wel as to the Apostles. From whence this Council will be a good Precedent for the Infallibilitie of all General Councils which have succeeded in the Church since, who are held for the *Visible Tribunal* of all debates arising among Christians concerning Faith, Moraltie, or Disciplin, becaus of the assistance which they receive from the H. Ghost to frame their Conclusions. And in case the H. Ghost had not instituted, nor the Apostles owned

owned such an Authoritie as this in the Council, I see not how it could serve the use for which it was designed, or how it could be called without rashnesse, and presumption in the Apostles.

177. It could not serve the use for which it was designed. For the Antiochians who appealed from the Apostles to a Council of Apostles and Elders together, could not receive any other grounds to believe the Non-necessitie of Circumcision than what they had before, if the Authoritie of the Council was the Authoritie of the Apostles assembled in Council, and not the Authoritie of the Elders who were assembled together with them. For a common Declaration of the Apostles in Council signified no more in order to their satisfaction in this matter, than their judgments out of Council, which S. Paul would not fail to acquaint them with among the manie Arguments which he used to convince them. And in case they would have been contented therewith, they needed onely to have demanded it without the concurrence of the Elders. But this was not the thing which they desired, but a common Consult of the Apostles and Elders together, whereby they understood, that the Elders should be joint Judges as wel as joint Consultors; for if the Apostles were onely to be Judges, they knew before hand what would be the end of the Consultation. They did not onely desire, that the Apostles should hear what the Elders could say in the

case, but likewise that the Elders should hear what the Apostles could say about it. For when manie consult about a matter, the natural meaning of it is, that they hear one another's reasons for or against it. Neither can we put any other construction on what is said *✱. 6. that the Apostles and Elders assembled to consider of this matter.* And in case they desired no more, than that the Apostles should hear what the Elders could say for or against the Necessitie of Circumcision, that they might be the better able to give their judgments about it, yet it suited not with the Apostolical Character to grant this request, as we shall see.

178. The Council could not be called without rashnesse and presumption, unlesse the Elders were to be Judges therein, and assisted by the H. Ghost as well as the Apostles. For these latter having been constituted by our Saviour for the Sovereign and Universal Governours, Pastors, and Teachers of his Church, and being secured by the H. Ghost from any possibilitie of erring in the discharge of their Functions, the Elders at Hierusalem and every where else were as much obliged to give credit to what they preached as the Antiochians or any others. How then could they suffer any thing to be questioned which they had learned of the H. Ghost? Or how could they submit the H. Ghost, who spoke by their mouths, to the judgment and discourses of their fallible Brethren?

Brethren ? They could receive no such Power and Authoritie as this from that *Spirit of Truth*. They had an unquestionable and Divine Assurance, that Circumcision was not necessarie to salvation, and this Assurance ought to have been the Motive of the Churches Faith about this Doctrin, and not the approbation and recommendation of it by a companie of fallible Elders. S. Paul saies, that he *learned it not from men, but by Revelation from Iesus Christ* ; S. Peter gathered it (as we have seen) from his Vision at Ioppe ; S. Barnabie preached it, and we may confidently say, that the other Apostles did the same ; and God attested the truth of it by manie great and stupendous Miracles. Wherefore if this Doctrin was not sufficiently proposed to the belief of the Antiochians, what better grounds could they have to believe any other parts of Christianitie ? And if the Apostles had not not an infallible Assurance of the Truth, when as Teachers they actually performed the Functions of the Apostolique Dignitie, when is the time that we shall say, that they were infallibly assisted by the H. Ghost ? How then could they, or durst they at the request of the Antiochians consent to have this matter sisted by the Elders in Council, if the whole Bodie of them were fallible therin ? Could a Doctrin want the approbation of their fallible judgments which men sinned by disbelieving before their judgments were made known in Council,

179. For these reasons we may boldly say, that when S. Paul, and the other Apostles admitted of the Antiochians Appeal from them to a General Council of them together with the Elders, they admitted of their Appeal from the H. Ghost who spoke by them to the same H. Ghost, who would likewise speak by the Elders, as well as by them in a General Council. And this they questionlesse did by God's special Providence, who would have the Apostles themselves to Authorize by this memorable example the Power of General Councils, which was to be received by the Church after their deceas as an effectual remedie against Innovations in Faith. We have here no base compli-
ance, nor faithlesse condescension, no rash sub-
jection of the H. Ghost to the approbation of
fallible men, no confirmation of the Truth by
any other than Divine means, nor any thing
that misbecame the Apostolique Dignitie, since
it was God's pleasure that their * *Spirits should
be subject to the* Spirits of their Brethren the El-
ders, who were *Prophets* as well as themselves in
a General Council, and that the Infallibilitie of
the Faith should be made manifest by the same
way that it became Infallible. This was not to
call the Faith into question, nor to show the
least doubt of it's truth, but to implore H. Ghost,
that he would pleas to remove the incredulitie of
the Syrians by making known the second time

* 1. ad Cor. Cap. 14.

that

that Doctrin, which they had firmly believed upon his first Revelation.

180. 2. the Letre which the Council directed to the Antiochians, and wherein they sent them the Decision of their doubt, bore the name of the Elders as well as of the Apostles, which we ought not to understand as tho the Elders name was inserted therein onely by way of salutation, or as witnesses and approvers of the Apostles Act, as we find S. Timothie's and S. Sylvanus's names placed together with S. Paul's in some of his Epistles, and as the names of the Lay Jews and Antiochians are inserted in this Letre of the Council, in case they are inserted herin (I say in case they are inserted herin, becaus in the Vulgat edition it is said *Apostoli & seniores Fratres* without the Copulative & between *seniores* and *Fratres*, where *Fratres* is to be put by Apposition to *seniores*, by which means the said Brethren are excluded); but that it was their proper Act, and by consequence that they had as Judges a Decisive and definitive Vote in making the Decree that was sent therein, as is evident out of the Letre it selfe. *We the Apostles and Elders*, saies the Letre, *being assembled with one accord send you Paul and Barnabas Apostles, and Judas and Silas Elders* (two of each rank of the Judges who have made up the Council, which you have desired) to informe you how we have taken Cognizance of your affair, and how it seems good to the H.

Ghost

Ghost and to us &c. It seems good to us, that is, we judge through the diligent enquiries which we have made into this matter, and through the weight of the Arguments and discourses which have been held therupon, after having heard with patience all that the Opponents have been able to produce in defence of their Opinions. *It does not seem good onely to us Apostles*, but to us *Apostles and Elders who are assembled together with one accord.* *It seems good to the H. Ghost*, that is, *the H. Ghost* (whom our Saviour has promised to *teach us all Truth*) approves and ratifies the truth of our judgments by the cooperation of his Grace with our endeavours. *It does not seem good to the H. Ghost* to approve onely; and to ratifie the truth of our judgments who are Apostles; but likewise to ratifie the truth of the Elders judgments through the cooperation of his grace with our common endeavours. The Apostles and Elders when they were *assembled with one accord* made onely one Bodie, and seing that *seemed good to the H. Ghost* which seemed good to this Bodie, that *seemed good to the H. Ghost* which was decreed by this Bodie, as it was composed of Elders, no lesse than as it was composed of Apostles. And if these words of the Councils Letre *it seems good to the H. Ghost and to us &c.* signifie an Authoritative Decree, as no bodie doubts but they do, we ought to derive the Authoritie of it from the Elders as wel as from the Apostles, and to ascribe the Infallibilitie of

it as wel to the one as to the other.

181. 3. When S. Paul is recorded *Cb. 16.* **4** to have gone through the Cities and Churches, commanding them to *observe the Doctrins which were decreed by the Apostles and Elders who were assembled at Hierusalem*, shall we say, that he commanded them to observe the Decrees of those who had no Power to command them? Or that he made use of the Elders name to reenforce the Authoritie of the Apostles? This would have been a great errour in such a wise Governour as S. Paul was. For what understanding Magistrate will ever pretend to put an end to a rebellion, by commanding the rebels in the name, and by the Authoritie of their fellow subjects to lay down the arms which they have taken up against him? And besides a failure in prudence it would have been moreover a means of endangering the Faith, if those Decrees were onely the Apostles Act, by giving the Faithfull an occasion to believe, that the Legislative Power was lodged in the Elders in Council, as wel as in the Apostles. There can be no reasonable grounds to put any other construction on this proceeding of S. Paul, but that he gave the Cities, and Churches through which he passed a new Motive of continuing in the right Faith, which they had never had before, inasmuch as these Decrees were not issued forth by the Apostles, who were the standing Governours of the Church,

Church, but by the joint and united Power of them together with the Elders. Which Power was extraordinarie, and peculiar to them as they were Members of the Council; for the Apostles out of Council had a Power independent of the Elders; and the Elders by themselves had no Power to oblige the whole Church to an observance of their Decrees. I make no doubt, but that such Doctrins as we find delivered in Scripture relating to the Authoritie of the Church, as *Tel the Church, Whoever will not hear the Church, let him be to thee as an Heathen &c. The gates of hel shall not prevail against the Church*, and S. Paul's Doctrine that *the Church is the ground and Pillar of truth* gave to the Antiochians an unwarrantable occasion of appealing from the Apostles. For how great soever the Authoritie of any single Apostle, or of their whole Colledge might seem to them, yet the united Authoritie of the Apostles and Elders in a Council was held by them as greater and more venerable, as being the Representatives of the whole Church, to whom the Promises of our Saviour's perpetual assistance to the end of the world were made, and from whom there was no Appeal. Which consideration prevailed with these new beginners to demand a Council, which they ought not to have done, because it was a great indignitie offered to his Divine Majestie, to require him to declare a second time, what he had sufficiently proposed to their belief before by
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the Apostles.

182. Thus the Apostles themselves have left us a precedent for General Councils, and to the end the Dr. may have full satisfaction herein, I shall strengthen all that I have hitherto said on this subject with a very forcible consideration, which is this, that seeing we find the Promises which our Saviour made to the whole Catholique Church to have been performed in this Council, we ought to say, that this Council was the whole Catholique Teaching Church, or the whole Bodie of Church-governours, which cannot be said becaus every individual Governour of the Church was there present, but onely becaus this Council Represented all those who were absent. And truly in case this be not admitted we must say, that our Saviour promised particular Churches, (such as Provincial Councils are) to *teach them all truth to the end of the world*, becaus we find that he has made this Promise good to a particular Bodie of Church-Governours. For if this Council was not the whole Church Representative, it was onely a part of the Catholique Teaching Church and by consequence if our Saviour performed his promise of *teaching the Governours and Teachers of his Church all truth* by the assistance which he gave to this Council, he made not this Promise to the whole Catholique Teaching Church, but to a part of it. Wherefore I shall leave it to the Drs. choice to
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take which of these two extremes he pleases, either to grant that our Saviour taught the whole Catholique Teaching Church when he taught this Council, whereby he must confesse a Church Representative; or else that he taught onely a part of the Teaching Church, whereby his Promises must be held to have been made to a part of the Catholique Church, and not to the whole Bodie.

183. He may say to this, that the assistance which our Saviour gave to this Council was the performance of the Promises which he specially made to the Apostles, who were the *Church virtual*, as being appointed by him for the Rule of Faith which all Christians ought to follow.

184. I Answer, that our Saviour performed the personal Promises which he made to the Apostles of teaching them all truth, before the assembling of this Council, as is manifest in S. Peter, and S. Paul, and S. Barnabie, who had an Infalible assurance of the Non-necessitie of Circumcision before this Council was held. And besides this the very Acts of the Council (as we have seen) clearly confute this pretence, because the Definitive Decree that was made therein, was an effect of the assistance which our Saviour gave to the Elders as well as to the Apostles, seeing it was said by them all alike *It seems good to the H. Ghost and to us &c.* The Apostles out of Council were the *Church Virtual* in consequence of a Promise

mile which was particularly made to them, and all persons were obliged to acquiesce with their judgments without seeking after any other securitie of their belief of any Doctrin which they preached, than their Authoritie. But when they were assembled together with the Elders in Council, there was a suspension of the exercise of this Prerogative so far, that altho the Elders were not permitted to mistrust the Apostles Faith, yet they might sift and examin it with as much nicenesse as tho they did mistrust it, before they gave it a publique approbation by a common Decree in in it's favour. Which custom has continued in the Church ever since the Apostles times, when upon the appearance of Heresies in opposition to the known Faith of the Church, as it happened in the case of Arianisme, the Fathers who have assembled in General Councils to take Cognizance of the Doctrin in Controversie, have examined, and enquired into it with the utmost rigour, altho at the same time that they made these enquiries, the evidence of Tradition and the Universal practice of the Catholique Church have recommended it so firmly to their belief, that they judged it to be a sin of infidelitie to doubt of the truth of it. The Apostles acted not in the Council as Superiour Governours who were Infallible in vertue of their Apostleship, but jointly as Brethren and Collegues with the Elders, who were to receive a confirmation of the

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the controverted Doctrin from the H. Ghost through their own endeavours, and not from the Apostles alone. Nay the Apostles heard the discourses which the Elders made to the Point, no lesse than the Elders hearkened to them; neither was the Faith of the Apostles ratified without more ado becaus it was theirs, but was subjected to the trial of Arguments drawn from Scripture, Christian Principles, and reason, and to the evidence of a new declaration, and this new declaration was proposed by the concurring votes of the Apostles and Elders together.

185. Altho the Apostles might have insisted on their Authoritie, yet they could not lay any commands on the Elders to confirme their Faith without making an enquirie into the grounds of it, becaus this would have been inconsistent with that libertie of discourse which is necessarily required among those who are assembled to consult together, and to *consider* of any *matter* that is laid before them. And in case the Elders had declared against the necessitie of Circumcision on no other account than becaus of the Authoritie of the Apostles, and this too at their command, their Declaration would have amounted to no more than a bare profession of their Faith, and not to an Authoritative Decree which would have contented the Jews and Antiochians; neither could they have said, *It seems good to the H. Ghost and to us &c.* but onely *It seems good to us* becaus

it seems good to the H. Ghost, and to the Apostles, which any Layman might have said as well as the Elders in Council. Such a judgment as is formed by men's own industrie and endeavours through the assistance of the H. Ghost (as when the connexion which the controverted Doctrin has with Scripture, or Christian Principles ; is gathered and concluded on) is necessarie to qualifie the freedom and Authoritie of a Council. For which reason the Authoritie of the Apostles writings is a sufficient ground for any General Council to proceed upon since the Apostles times in the condemnation of an error ; becaus the meaning of the Scripture is proved by the sifting of Tradition, by comparing one place with another , and by the connexion it has with other revealed Truths. All which is performed by endeavours and industrie, as by consequences ; conferences, studie , meditation , reading and the like. So that when they are come to a final agreement in the matter, they may truly say , *It seems good to the H Ghost and to us &c.* which the Elders in this Council could not have said , if at the command of the Apostles , or out of pure respect to them ; they had approved and confirmed their Faith , and not acted as Judges of it by such a conviction as arose in them from Arguments , which did not depend meerly on the Apostles Authoritie and Character.

186. The Church Virtual and the Church Representative

representative differ in this, that individual persons may be the *Church Virtual* as the Apostles were; but the *Church Representative* is necessarily a Council. The Priviledge which the Apostles had of being the *Church Virtual* was personal, and not to descend on any of their Successors at least in the whole Latitude wherein they enjoyed it. And therefore the Promises which were made them under this Character were to last no longer than their lives: whereas the Priviledge of being the Princes, Governours, and Representers of the Church was to be continued on to their Successors. And therefore the Promises that were made them under these considerations might be communicated by them during their life time, as they were to the Elders, and to be in force as long as the world endures. Our Lord might, if he had pleased, have made the Apostles the onely Representatives of the Catholique Church for terme of life, but then their regulations and orders ought to have proceeded always from the common consent of them all being assembled together, which we do not find to have been their practice. And it was morally impossible for them to take this course after their departure from Hierusalem towards the Conversion of Countries far distant from one another, without a great hindrance to their undertakings. And yet we may reasonably conclude, that there wanted not manie occasions of consulting together, as they did in this Council about

Circumcision. Which is a convincing Argument, that each single Apostle was the *Church Virtual*, or a General Council in equivalence, as being sufficiently assisted by our Lord in the performance of their dutie for the resolution of all doubts, that might arise among their Converts concerning any Doctrin that had not been expressly delivered to them, but to be deduced from Principles which they had expressly received. And as that Argument proves them to have been the *Church Virtual*, so their holding of this Council together with the Elders shows, that they alone were not necessarily the *Church Representative*.

187. These Observations upon the Council at Hierusalem undermine a great part of the Drs. Discourse, and afford us a readie answer to all the Objections which he makes against General Councils. If he say, that *the whole Church is nothing else but the whole multitude of individual Christians*, the H. Ghost assures us *ψ. 22.* that this Council of Pastors was *the whole Church*, from whence I infer, that Bishops and Pastors belong to the Notion and Definition of the Church. If he say, that General Councils are not the Representatives of the Church, the contrarie appears from this Council wherein five Apostles and a competent number of Elders Represented the whole Catholique Church in the Apostles time. If he tell us, that the Power which particular Bishops have

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over their respective Flocks ought not to be controlled by any Superiour Authoritie such as we ascribe to General Councils, we find at present, that every particular Bishop in the Apostle's time was obliged to follow the Decrees of this Council, not onely in vertue of the obedience which they owed to the Apostles, but likewise in vertue of the Obedience which they owed to the Elders, and not onely in matters of Faith, but in matters of Disciplin too. If he tel us, that the Governours and Teachers of the Church whether they are taken singly, or all together, are fallible in the proposall of matters of Faith; we see here, that a Council wherin the major part of the Members had no Promise of Infallibilitie made them any more than any Pastors of the Church of these days, became Infallible by a particular assistance of the H. Ghost. If he say, that our Saviour's Promises to the Church do not principally, and in a special manner belong to the Governours and Pastors of the same, but to *the whole Companie of the Faithful*; the contrarie is evident out of this Council wherin the Promises of our Lord's assistance were immediately performed to the Pastors of the Church, by whom the fruit and benefit of them was to be imparted to all the Faithfull throughout the world. Lastly, if he say, that the Catholique Church has no Authoritie, nor *Visible Tribunal*; the H. Ghost gives him the lie, from whom we learn that the Council at

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Hierusalem had Authoritie , and was a *Visible Tribunal* of the Catholique Church of those times. And if the Catholique Church at that time had a *Visible Tribunal* , what grounds can there be to imagin , that the Catholique Church of succeeding times has had none ? We are not bound to believe this upon any Protestant Writer's bare word and surmise ; for what proof can there be against a truth so wel defended by Scripture , and Tradition ? God is as Faithful to his Church now as he was in the Apostle's time , because he is the same God now as he was then. And if the Promises which he made to his Church , that *the Gates of hel should not prevail against it* , and that *he would teach it all Truth* were performed then in a General Council , why are they not to be performed so now ? And if the performance of these Promises made the Council at Hierusalem Infallible in their Decrees , why should not the performance of the same Promises make other General Councils Infallible in like manner ? And if the Faithfull of those days were bound under damnation to lay aside all scruples , and to submit to the Decrees of the Church which was Represented by that Council , why should it be lawful for the Christians of these days or of any times since the Apostles to set at naught the Definitions of the Church , which has been Represented by other General Councils since ?

188. If Dr. Sherlock grant , that the Promises
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of our Saviour to his Church are as much in force now as they were in the Apostles days, we ought in all reason to expect, that our Lord should afford her the same Infallible assistance now as he did then, and not onely that he should give her the same Infallible assistance, but that he should give it to her after the same way too, that is, in General Councils and Assemblies of the Church, as often as occasions require. And if he will not allow of this inference, let him demonstrate, that our Saviour's Promises to his Church ought to be understood in a different sense now from what they were taken in in the Apostles days; and then let him demonstrate, what this different sense is which they ought to be taken in. I say, that till he can produce these demonstrations, the performance of our Saviour's Promises (of which we have an unquestionable evidence) sufficiently declare their meaning to us, and this consequence ought to passe for an undeniable Truth, *Our Saviour has performed the Promises which he made his Church of preserving her from error, by the Infallible assistance which he gave to the Pastors of it being assembled in a General Council. Therefore he will performe the same Promises after the same manner till the end of the world.*

189. It is a vain thing to think, that our Saviour performs his Promise of *teaching his Church all truth* by means of each one's private reason; for if this were so, seing the Catholique Church in the Protestant

testant way is composed of several sorts of Christians who differ in Faith and Doctrine, they must consequently hold, that when our Saviour *teaches her all Truth*, he teaches her downright contradictions by means of each one's private reason whereby they persuade themselves, that their respective Faiths and Doctrines are true, and the very same that he taught his Apostles. See the grounds of this Discourse more fully handled above, N. 49. & seq. Chap. 2.

190. It may be objected 1. against this Discourse upon the Council at Hierusalem, that the Elders were no more than Priests, which shows this Council not to have been a *Visible Tribunal* of the Catholique Church in our sense, because we maintain Bishops alone to have the Right of giving a Definitive and Decisive Vote in matters of Faith. From whence it follows, that the Infallible Authoritie of this Council must be derived from the Apostles exclusively to the Elders, which can afford no efficacious Argument to prove the Infallibilitie of any General Council since the Apostles deceas.

191. I answer, that altho it be our Doctrine, that Bishops alone have the Right of giving a Definitive vote in matters of Faith according to the evident and perpetual Tradition of the Catholique Church, which has always adjudged it to them as the Successors of the Apostles exclusively to Priests: yet it is no Doctrine of ours, that this

this Right and power cannot be communicated by them to other Churchmen who are not Bishops, as they find a reasonable occasion for it, as is manifest out of the Florentine, Lateran, and Tridentin Councils, wherein Cardinals, Abbots, and the Generals of Religious Orders had Definitive Votes, altho they were not Bishops. Which practice receives a very good defence from this Precedent of the Elders, and whatever further Arguments can be brought to make it good, will equally prove the lawfulness, and validitie of it as wel in the one case as the other. To judge Definitively in matters of Faith is an Act of the Episcopal Jurisdiction, which may be committed in sundrie cases to the management of those who are not of the Episcopal Order, and whenever we find it thus conferred by an unquestionable Authority, we ought to say that the persons to whom it is given, are Bishops as far as the extent of it will go as much as if they enjoyed the Episcopal Order. For which reason we must hold, that the Cardinals, Abbots, and General Superiours of Religious Orders after their admittance by the Bishops to vote Decisively in the aforesaid General Councils, were as much Bishops for what relates to the lawfulness, and validitie of this Power of voting as those from whom they received it. Now we may discourse after the same manner in the case of the Elders, who without dispute were for the greatest part of them no more than

than Priests, if we speak of their Orders; and nevertheless seeing the necessitie of the Church, and the fewnesse of Bishops in those earlie times had obliged the Apostles to give them a Power to act and vote in the Council as as tho they were Bishops, we ought to consider them as raised to a higher degree than that of meer Priests, becaus of this branch of the Episcopal Jurisdiction, which is the thing that does all in General Councils, and not the Power of the Episcopal Order. By which means the Promises which our Saviour made to the Bishops of preserving them from error in their common deliberations about matters of Faith, appertained to the Elders as wel as to the Apostles. And by consequence the Council of Hierusalem was a *Visible Tribunal* of the Catholique Church in the same sense that we affirme it of the General Councils which have been held since the Apostles time, seeing the Infallibilitie of it is not derived purely from the Infallibilitie of the Apostles, but likewise from the special assistance which the H. Ghost gave to the Elders as wel as to them, as I have shown at large.

192. It may be objected 2. against General Councils out of S. Cyprian (as he is quoted, and translated by this Author in his *Vindic. of some Prot. Princ.* p. 19.) in his Preface to his Council of Carthage, where we find him speaking thus to the Fathers, that *they were met freely to declare their Opinions* about the matter (the rebaptizing

of those who had been baptized by Heretiques), judging no man, nor denying Communion to any man, if he dissent; for neither doth any of us constitute himselfe Bishop of Bishops, or by tyrannical terrour compel his Collegues to a necessitie of obeying, since every Bishop being free, and in his own power, has his own free choice, and can neither be judged by another; nor judge another; but let us all expect the judgment of our Lord Iesus Christ, who alone has power both to advance us to the Government of the Church, and to judge of our government.

193. I answer, that if these words are to be taken as they lie, they afford very good grounds to reject the Authoritie of General Councils. But there is no necessitie for us to take them in this rigour; for if S. Cyprian had held it absolutely true, that *no Bishop can be judged by another*, how could he advise S. Stephen B. of Rome to excommunicate, and depose Marcianus Archbishop of Arles for being a Novatian? Was not he a Bishop; and was not he sentenced, and judged at his instance? Can any one think, that S. Cyprian took himselfe for a Tyrant, when he procured this wolfe to be drove from among the Flock of Christ? Or that he thought himselfe to do an unjust thing in being an instrument of compelling him to a necessitie of obeying? Or that he thought it an encroachment upon the Prerogative of Christ for S. Stephen to judge of his Government? How easily might Marcianus have told

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him, that he was free, and in his own power, and had his free choice, and that he would expect the judgment of Iesus Christ, who alone had power to advance him to the government of the Church, and to judge of his government? And in case he had made this Plea, I do not see how S. Cyprian could have refused to accept it for good, seeing it was nothing else but his own Doctrin, if he held it to be absolutely true, that no Bishop can judge another, and that Christ alone has power to judge of their government.

194. This proceeding of S. Cyprian towards Marcianus evidently shows, that the aforesaid Passage ought not to be understood in all the rigour as the words sound. And therefore nothing can be inferred from thence which makes against General Councils, because the power of excommunicating Heretiques and Schismaticques infers all the Authoritie which we ascribe to General Councils, inasmuch as the power of excommunicating and judging Schismaticques supposes, that there is in the Bishops and Pastors of the Church an irresistibile power of commanding in all things appertaining to the edification of our Lord's Bodie; and the power of excommunicating and judging Heretiques supposes an Infalible power of declaring what the true Faith is. For the better understanding of which truth the Reader may turn over to §. 22. N. 138. & seq. chap. 2. where I have shown at large, that
Bishops

Bishops and Pastors can receive no power from Christ to excommunicate any person for matters of Faith, if they are not infallibly certain that their own Faith is true, by which I do not mean, that every Bishop is personally infallible in all he teaches, but onely that they are infallible as long as they follow the Definitions of General Councils in such matters as are defined, or the indubitable and known Faith of the Church Diffusive in such things as are not defined, by which latter means it was that S. Cyprian was infallible certain, that the Doctrin for which he procured Marcianus to be deposed, was contrarie to the Christian Faith. If the Dr. think fit to maintain, that Bishops have power to excommunicate and judge their Collegues in cases of Heresie and Schisme, he is obliged as much as we to explicate this passage of S. Cyprian, which as soon as he has done, he'l not think it worth his while to alledge it against General Councils. For the power of excommunicating and judging Heretical and Schismatical Bishops is obnoxious to the main exceptions which are brought against General Councils, becaus it imports a power of *imposing Laws and Rules on Bishops without their consent*, which he sais *ubi supra* p. 25. is an *usurpation upon the Episcopal Authoritie*, and moreover excludes them from any power of *judging* and *voting* in their own Caus, which is urged as an unanswerable exception against the Council of Trent,

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because Protestants were not permitted to sit as judges therein of the Heresies wherof they were accused.

195. If the Dr. tel me 1. that Marcianus was a *notorious Heretique and Schismaticque*, and that he grants in his aforesaid *Vindicat. p. 26.* that such Bishops may be cast out of the Church and deposed; I answer, that altho Bishops are never so *notorious Heretiques and Schismatiques*, yet seing they are to be censured by Bishops for their Heresie and Schisme, they must necessarily have Bishops for their judges. And then let him show, how this Negative Proposition of S. Cyprian can be absolutely true, that *no Bishop can be judged by another, nor judge another.* But by the way what is it he means here by a *notorious Heretique*? Forasmuch as I have been able to learn out of him, he means one who contradicts some plain and acknowledged Article of the Christian Faith (see his *Vindicat. p. 30.*) which is such a Notion of a *notorious Heretique*, as no one can desire a better to prove Protestants to be all *notorious Heretiques*, seing they professe to follow those Doctrins which the first Reformers broached against the known Faith of the Visible Church of the time wherein they lived. Why should the Doctrin of Marcianus be a *notorious Heresie*, because it contradicted the *acknowledged Faith* of the Church of his time, and the singularities of Protestants and the first Reformers be no *notorious Heresies*, altho they

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contradicted the *acknowledged* Faith of the Church of their time? Either let both of them be said to be *notorious Heretiques* or neither, seing they are both of them cast and sentenced as such by the Church of their respective times. If he will never grant any to be *notorious Heretiques* whilst there is a dispute whether they be *Heretiques* or no, nor any thing to be a *notorious Heresie* whilst there is any *Controversie* whether it be an *Heresie* or no, he will make it impossible that there ever should be any *notorious Heretiques*, or *notorious Heresies*; for to be sure all *Heretiques* and their followers will dispute hard to prove the Doctrine which they denie to be no plain *Article of the Christian Faith*, and their *Novelties* to be no *Heresies* (and so questionlesse *Marcianus* did with his *Novatians*), whose *Controversies* and brawls ought to be reckoned of no moment to invalidate the unanimous judgment of the *Visible Church* by whom they are condemned, whose *Authoritie* alone makes them *notorious Heretiques*, and their singularities *notorious Heresies*. Indeed if the *Visible Church* dispute, and be not resolved whether a Doctrine be *Heresie* or no, I know of no bodie who saies that any such controverted Point is a *notorious Heresie*, or a *notorious truth*. But if the dispute be between the *Visible Church* and those who have departed from her (as it happened in the case of *Marcian* and the first *Reformers*,) it is evident that such controverted Points

as are held in opposition to the known Faith of the Church, are to be accounted *notorious Heresies*, unless we destroy the present supposition, which is that the *denial of some plain and acknowledged Article of the Christian Faith* is a *notorious Heresie*. Let this Author give a good reason if he can, why the denial of any Doctrin which was held by the Church in Marcian's time should be the *denial of a plain and acknowledged Article of the Christian Faith*, and yet that the denial of so manie Doctrins as the first Reformers rejected of the Church of their times, should be no *denial of so manie plain and acknowledged Articles of the Christian Faith*.

196. If he tel me 2. out of his Vindicat. p. 26 that the Power which Bishops have of deposing Heretical Bishops does not proceed from a *Superiour Jurisdiction* which they have over each other, but from the *obligation which all Bishops have as far as they can, to see that no part of the Christian Church be corrupted with Heresies*; I answer, that our Saviour cannot lay an *obligation* on one man to punish another man's crimes without giving him a *Superiour Jurisdiction* over him, becaus this *obligation* essentially supposes a Command, and a Command from our Saviour to punish another's crimes is most *formally* the giving of a *Superiour Jurisdiction* to this purpose. Which general Doctrin as it proves that Bishops have a *Superiour Jurisdiction* over all Heretiques whom they are ob-

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liged by our Saviour's Command to censure, so it shows that they have a special *Superiour Jurisdiction* over Bishops *considered as Bishops*, because of the special punishment of Deposition which they are *obliged* to inflict upon them, which being the deprivation of an Office and Jurisdiction which they have immediately received from Christ, necessarily supposes a special Command from him to take it from them, (for who else can give them this Power?) And this Command is most *formally* a special *Superiour Jurisdiction* which they have over them *considered as Bishops* in cases of Heresie. And thus the *obligation which all Bishops have to see that the Church be not corrupted with Heresie* is so far from impairing the *Superiour Jurisdiction* of one Bishop over another, that it evidently infers it, which is no ill step towards the Authoritie of General Councils. But after all let the Power of Bishops to depose Bishops proceed from what caus this Author pleases, yet seing he grants that Bishops have Power to depose one another in certain cases, it follows that they have Power to *judge* one another in certain cases, and then, as I said above, let him show how this Negative Doctrin of S. Cyprian can be absolutely true, that *no Bishop can be judged by another, nor judge another.*

197. The True occasion and meaning of S. Cyprian's words is as follows. He was unhappily engaged with his Affrican Bishops in the defence

fence of the Doctrin of rebaptizing those who
 had been baptized by Hereticks, which seemed
 to him very clear for such reasons as are to be
 found in his Epistles to Januarius, Quintus,
 Pompeius, and Jubaianus; and he entertained the
 better opinion of it, because Aggrippinus one of
 his Predecessors in the See of Carthage had em-
 braced it, and confirmed it in a Council. And
 besides this, Firmilian Bishop of Cæsarea to-
 gether with a great many others of Cappadocia,
 Cilicia, Galatia, and other Eastern Countries
 were as zealous for it as himselfe. However by
 reason he found a great opposition from his Col-
 leagues in other parts, and particularly from the
 Church of Rome under Stephen, and generally
 from the whole Church of Italie, he was un-
 willing on the one side to confide so much in his
 own judgment as to think that he could not
 possibly be mistaken, and on the other side he
 was too great a lover of truth not to take all
 necessarie Precautions for the securitie of a Doc-
 trine which he held for such. He therefore as Me-
 tropolitan called a Council of the Bishops of his
 Province to consult *freely* upon the Matter, that
 in case he were abetted by the concurrence of
 their Votes, the Doctrin which he esteemed true
 might receive the publique recommendation of
 their whole Province. But he took special care
 therein, that their Declaration in it's favour should
 not be accompanied with any Ecclesiastical Cen-
 sures

Enter on the Contraveners of it, or that any one should be *denied Communion if he dissented*, or the worse looked upon, or esteemed to do an ill thing by the rest of his Collegues for any such *dissent*, or that the contrarie Doctrin should be pronounced Heretical or erroneous in Faith (all which is signified when he saies *judging no man*), as holding it unreasonable that a Provincial Council, which is no more than a part of the Catholique Teaching Church, should prescribe Laws to be observed by their whole Bodie. He took himselfe with his Affrican Bishops to have Authoritie enough to passe what judgment they thought best in a matter that was not undoubtedly known to be either true or false, as he held this Doctrin of Rebaptization was not; and seing he could not denie, but that the other Bishops of the Church had the same power to give in their judgments concerning it, he thought it no lesse than Tyrannie to go about to *compel them to a necessitie of obeying*; and therefore he left both the truth of his and his Council's judgment together with the judgment of those who stood in opposition to them, to the Sovereign Cognizance of *Christ Iesus who alone had the power to judge* which partie was in the right; till such time as the difference should be determined in a General Assemblie of the Fathers of the whole Church, as it afterwards was in the Council of Nice. It was this consideration which made him say to the Fathers *for neither*

doth any of us constitute himselfe Bishop of Bishops, by which he meant, that none of them pretended to take from their Collegues throughout the world that Right which he owned they had of chusing which side they pleased about the Doctrin in debate, and that they confessed themselves to have no power over them in this case, but that it was vested in a General Council of the Bishops of the whole Church, who were by Christ's Institution in all matters relating to the Faith Bishops of Bishops and Teachers of Teachers.

198. This explication of S. Cyprian's words is nothing else in effect, but what S. Augustin delivers in his Book *de Baptis. contr. Donatist*. He there tels us first, *lib. 2. cap. 8.* how much S. Cyprian depended on the strength of his own Arguments, and how he came not to be moved with the contrarie Custom that was alledged against him, viz becaus it was not made out to him (*nondum asserta.*), by which we are not to understand, that he held it lawful to prefer our own private reasons before the undoubted Tradition of the Church, but onely that he was not satisfied of the Universalitie of this Custom, by reason Firmilian had informed him (with what truth I know not), that they had a contrarie Custom in their parts of the East. And besides the point in dispute being a matter of a mixed nature partly Doctrinal, and partly of Discipline and that Negative too, he might have been

induced

induced to believe that the Custom was a culpable Omission, because the belief of it's lawfulness seemed to want an Universal approbation, inasmuch as the great opposition which so many famous Bishops who were zealous for the Catholique Unitie, made against it, might persuade him, that it was no Apostolical Tradition. *Quia tunc non extiterant, satis S. Augustin, nisi qui ei consuetudinem opponerent, defensiones autem ipsius consuetudinis non tales afferrent quibus illa talis anima moveretur, noluit vir gravissimus rationes suas etsi non veras, quod eum latebat, sed tamen non victas veraci quidem, sed tamen nondum asserta consuetudini cedere.* 2. He tells us lib. 3. cap. 3. the extent of that *libertie and freedom of judgment* which S. Cyprian gives to Bishops, viz that they may judge as they see cause, and come to what resolution they shall see fitting in all such *Questions* as have not been thoroughly sifted and cleared, as this Point of Rebaptization which had caused so many disputes in the Church, never had been, to the end the truth may the more easily appear by this means. In *Questionibus*, says he, *quae nondum eliquatissima perspectione discussa sunt.* Noverat enim quantam Sacramenti profunditatem tunc omnis Ecclesia variâ disputatione versabat, liberumque faciebat quarendi arbitrium, ut examinata veritas panderetur. And Lib. 6. cap. 7. he says that this *libertie* was referred by S. Cyprian himselfe to the time wherein there was a search made into the

the truth of obscure Doctrins, *in quo quæ ab illis tractata sunt nondum declarata sine ambagibus hauriebantur, sed adhuc clausa magno molimine quærebantur.* 3. He tells us *Lib. 2. cap. 4.* that the perfect sitting and clearing of a Point is effected in a General Council, whose Declaration had prevailed with him to dissent from S. Cyprian about Rebaptizing those who had been baptized by Heretiques, and he makes no doubt, but that it would have prevailed with S. Cyprian too to have altered his judgment in this matter, if it had happened in his time. *Nos ipsi, fais he, non audeamus hoc contra Cyprianum asserere, nisi universa Ecclesia concordissima autoritate firmati, cui & ipse sine dubio cederet, si jam illo tempore questionis hujus veritas eliquata & declarata per Concilium Plenarium solidaretur.* 4. He tells us *Lib. 7. Cap. 53.* that the sitting and clearing of controverted Doctrins is begun in Provincial Councils (such as this Council of Carthage was), and that it is perfected in General Councils (such as the Council of Nice was), *In Regionali Concilio inchoatur rerum eliquatio, terminatur autem in Plenario;* and he speaks to the same effect *Lib. 2. cap. 9.* He tells us *lib. 1. cap. 7.* of the great obscuritie of the Question about Rebaptization, and how it came at length to have a final determination in a General Council, *Quoniam, fais he, questionis hujus obscuritas prioribus Ecclesia temporibus ante Schisma Donati magnos viros & magnâ charitate præditi, Patres Episcopos inter se compulsi salvâ pace discere*

tare atque fluctuare ; ut diu Conciliorum in suis quibusque regionibus adversa statuta nutaverint , donec Plenario totius Orbis Concilio quod saluberrime sentiebatur etiam remotis dubitationibus firmaretur. And ib. cap. 18. In qua tamen (Ecclesia Catholica) si aliud alii & aliud alii adhuc de ista questione salva pace sentirent , donec universali Concilio unum aliquid eliquatum sincerumque placuisset. And a little lower , Nam illis temporibus antequam Concilii plenarii sententia quid in hac re sequendum esset , totius Ecclesie consensus confirmasset , visum est etiam ferme octoginta Episcopis Africanarum Ecclesiarum , omnem hominem qui extra Ecclesia Catholica unitatem baptizatus fuisset oportere ad Ecclesia unitatem venientem denuo baptizari. And lib. 6. cap. 99. when he recounts the Opinions of the Fathers of S. Cyprian's Council , he sets down this of Eugenius ab Ammedera , Ego autem hoc idem dico , censeo hereticos baptizandos esse , to which he returns this answer , sed non hoc censet Ecclesia cui Deus jam plenario etiam Concilio revelavit , quod tunc aliter sapiebatis , sed quia in vobis charitas salva erat in unitate permanebatis. And ib. cap. 13. whereas Januarius a Lambese said , secundum sanctarum Scripturarum Authoritatem decerno omnes Hereticos baptizandos , & sic in Sanctam Ecclesiam admittendos , he answers , secundum Scripturarum Sanctarum authoritatem decrevit Concilium Catholicum orbis terrarum etiam in Hereticis inventum Christi baptismum non esse improbandum.

199. Whoever diligently weighs these quotations will find the explication which I have given of S. Cyprian's words to be exactly according to S. Augustin's mind, and therefore there is no fear that they can make any thing against the Authoritie of General Councils; being besides their consent with the Church in S. Augustin's time, they may be as easily reconciled to the language of the Catholique Church of these times wherein we live. For we hold with S. Cyprian, that Bishops have a Right to chuse that Opinion which they shall think most probable about any Doctrin that is controverted, and disputed between Catholique and Catholique, and that they have no power to judge one another in such cases, or to *denie one another the Communion if he dissent*, or to *compel one another to a necessity of obeying*, but that each one's conscience after a due examination of the matter is his own Supreme Guide under Christ, who *alone has the power of judging* their proceedings herin. And if any of them out of a General Council go about to make their private consciences in such cases a necessarie Rule which their other Collegues ought to follow, and interiourly assent to under forfeiture of their mystical union with Christ and his Church, they properly make themselves *synonimical Bishops of Bishops* in such matters wherein no man has a Right to play the Bishop. We hold likewise, that they may assemble in Provincial Councils,

Councils, and take such disputes into consideration according as they find just and reasonable motives to do so, and that they may establish therein such a Declaration concerning the debated points as in their judgments may seem to draw nearest to the truth; but we hold likewise, that when the agreeing *Authoritie of the universal Church has declared in a Plenarie and Catholique Council of the whole world* what the Faithfull ought to believe in such points, Bishops then lose their *libertie of judgment*, and must submit their consciences and judgments to such Declarations, as S. Augustin saies that S. Cyprian himselfe would have done, had he seen his Opinion about Re-baptization disapproved by a *Plenarie and General Council*.

200. If any one will contend here, that the meaning of S. Cyprian's words was not the same as S. Augustin represents it to be; I answer, that if it was not the same, it ought to have been the same, and that it will be a strange attempt in any one who pretends to be of S. Augustin's Faith to quote S. Cyprian in such a sense as he has suppressed as unsafe, or erroneous. For my part I am fully satisfied, that S. Augustin spoke as he thought in his interpretation of S. Cyprian; for the words will naturally bear his meaning, and on the other side without such limitations as he has given them, Bishops necessarily lose their power of judging their Collegues when

when they fall into Heresie and Schisme, as we have seen. I could have produced out of S. Cyprian himselfe the grounds of this interpretation, were it not that I feared the swelling of the matter in hand, which is already grown to a greater bulk than I designed at first. And if S. Augustin spoke as he thought, we cannot desire a better Authoritie than his, who was a man most unquestionably holie and learned, and thoroughly versed in the affairs of the Affrican Churches, and particularly in S. Cyprian's case. What I have here said shall suffice for the examination of this passage, which I have the rather undertaken because I find it to be the ground-work of Dr. Sherlock's whole Treatise of his *Vindication of some Prot. Princ. &c.*

201. It may be objected 3. against General Councils out of his aforesaid *Vindication* p. 57. that *their bare authoritie never put an end to any Dispute any further than they were backed by the Imperial Power; which is an Argument that they did not believe in those days such Councils to be Infallible, or to be the supreme Tribunals of the Catholique Church.*

202. I answer, that if this discourse be good in Dr. Sherlock against the Authoritie of General Councils, it cannot be unsuccessfull in us when we turn it against the H. Scripture's being the onely Judge of Controversies, for the bare *Authoritie of these sacred Books never put an end to*
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any Dispute, any further than they were backed by the temporal Power, which is an Argument, that they did not believe in those days the H. Scriptures to be the onely Iudge of Controversies. Thus his erroneous zeale against General Councils has transported him so far as to destroy the Authoritie of the H. Scriptures, which he has substituted in their place to determin disputes in Religion.

203. I say therefore, that the Anathemas which the Catholique Fathers annexed to their Decrees are a better Argument to prove, that they believed General Councils to be Infallible, than the perverse disobedience of Heretiques is to show that there was no such belief in the Church. For with what conscience could they * deliver up to Satan all those who would not believe as they did, unlesse they had an Infallible assurance that their own belief was true? This is a Power which they could not receive from Christ, as I have shown above. Besides, true Christians ought to learn what they are to believe about General Councils from Catholiques who submitted to them, and not from Heretiques who made no account of them. And therefore he ought to have proved, that in former Ages men were members of the Visible Church altho they refused to acquiesce with the Decrees of General Councils, before he can weaken their Authoritie. And when he has made this out, I will confesse that he has said something to the purpose against General

I. ad Cor. cap. 5.

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Cōuncils, and not til then. Where lies the force of this consequence, *The Arians*, for example, *did not give over their contention after they were condemned by the Council of Nice. Therefore Catholiques did not believe the Council of Nice to be infallible*? I say where lies the force of this consequence? And yet this is the onely thing that can stand the Doctor in any stead. For we have nothing to do with the Arians belief of the Authoritie of the Council of Nice; neither can any one esteem them for fit examples to follow, who holds them for Heretiques, and aliens from God. It is an easie thing to imagin, that those who departed against all reason from the known and peaceable profession of the Faith of the Church, might be carried by the like passion to denie the Authoritie of the same. For one sin seldom comes alone, and *one Abyffe calls on another. Psalm. 41.*

204. Besides, if the discourse be of the Arians, it was possible for them to admit of the Authoritie of General Councils at the same time that they rejected the Council of Nice, because they might think this Council not to be a truly General one for want of some conditions which they judged necessarie, as perhaps because they held matters not to have been carried therein freely, and that their caus had been discussed with too much precipitation, as the Greek Church at this day, which acknowledges the Infallibilitie of General Councils no lesse than Catholiques,

does however refuse to acquiesce with the Council of Florence, altho they were present at it and confirmed it's Decrees, becaus of some frivolous exceptions which their pride and faction have suggested to them against it since that time. A small colour will serve the turn when men are obstinately bent to act unreasonably. It is apparent from the restlessse endeavours which the Arians used to procure a Council that might speak their sense, that they attributed a greater power to Councils than Protestants will allow them to have, or at least that they thought by this means to work the whole Church to an admission of their belief, which is an Argument that the Church of those times held the Authoritie of Councils for sacred. Neither is it material that their Heresie never ceased till it was suppressed by the Imperial Power, from whence we can onely conclude, that they were brought to a confession of the truth more through fear of punishment than the love of God, as most men are to an amendment of their lives. Our Lord instituted General Councils as a means of putting an end to Disputes, but so as to leave to Heretiques the free use of their wills. The Definitions that are made therein are a sufficient ground for Peace, if they will accept it; but if they will rather chuse to continue in their singularities, the fault is not in the Authoritie of the Council, but in their own depraved minds. After their

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caus is heard and judged there is no room left for a reasonable Dispute, and if they will dispute against reason, it is becaus they have the power of doing good or evil, and not becaus God would not have them do onely what is good by obeying the Council. If this Objection prove any thing against the Infallibilitie of General Councils, it will prove in like manner that the Council of Apostles and Elders which assembled at Hierusalem was not Infallible, becaus their Authoritie did not put a total end to the Dispute about the necessitie of Circumcision, as it ought to have done, and there remained manie obstinate persons who persisted in their error, as tho there never had been any Declaration against it by the Apostles and Elders. Those who were prædestined to glorie hearkned to this Council, which end has been likewise obtained by God in all the General Councils that have been held since, and if Reprobates grow never the better by their Declarations, we ought not to impute their ruin to the want of Authoritie in the Councils, but to their not cooperating with that Grace which God affords them by Councils.

§. 29. P. 44. *But cannot the Catholique Church meet and act by it's Representatives, as Kingdoms and Comynwealths do?*

205. Replie. If the Catholique Church signifie the Catholique Teaching Church, it may meet and act by it's Representatives as Kingdoms
and

and Commonwealths do so far, as that their Acts are to passe for the Acts of their whole Bodie. But if it signifie the whole multitude of the Faithfull, he might have spared his discourse on this occasion, for he knows that this is none of our Doctrine.

§. 30. P. 45. The Dispute between the Church of Rome and some Protestant Divines, which is managed with so much warmth and Zele about the perpetual Visibilitie of the Church, proceeds in this Controversie about a visible Tribunal of the Catholique Church; for nothing else will do the Protestant cause any hurt, or the Popish Cause any good.

206. Replie. It is not worth while to guesse who were the managers of this Dispute, which he here points at. Onely I observe, that no Dispute can passe without his Censure. When we say that the Church has been allways visible, our meaning is, that there has been a succession of Pastors and People visibly continued in all Ages since Christ, whose Faith has been accompanied with many Marks, and vehement Presumptions of truth, which are no where else to be found amongst Christians, and whereby it has been always distinguished from Heretical and Schismatical Congregations. We affirme likewise, that whatever Church is thus qualified is the very Church which our Saviour and his Apostles established in the beginning. Now supposing we make out this perpetual visibilitie in behalfe of the

the Roman Church, as we pretend to do, the *Protestant Cause* must necessarily suffer very much, altho our Lord had instituted no *Visible Tribunal* for the manifestation of Heresies. For seeing Protestants do not pretend, that their Religion as such, and as it is Reformed was professed for several hundred years before the Reformation, we may reasonably infer, that it never was preached by our Saviour and his Apostles, because the Church of Rome which is supposed to have been visible in all Ages, holds a contrarie belief to manie of their tenets. The very opposition of that Church in this Hypothesis ought to passe for a just prejudice against any Doctrin, and the belief of it for a sufficient Proposal of any matter of Faith, as the Non-necessitie of Circumcision which S. Paul confirmed with manie Miracles, was sufficiently proposed to the Antiochians before the *Visible Tribunal* of the Church assembled at Hierusalem.

§. 31. P. 46. *While there are any men who visibly professe Christianitie, there will be a visible Church.*

207. Replie. The perpetual visibilitie of the Church of Rome is too great an advantage to be absolutely granted, and too evident to be absolutely denied. The way therefore must be to mince the visibilitie of the Church into a visible profession of Christianitie, by which means this incommunicable propertie of the true Church be-
comes

comes, common to Heretiques, who all professe to worship Christ, which if they do so as to be discovered and known they must passe for Members of the Visible Church.

§, 32. Ib. Having said that while there are any men who visibly professe Christianitie, there will be a visible Church, he immediately subjoins, and what then? What then? Why then you must hear the Church; then you must submit to the Authoritie of the Church, then you must believe as the Church believes, and receive your Faith from the Decrees and Definitions of the Church. But pray why so? Has every visible Church this Authoritie? No; but the Catholique Church has. Suppose that; but how shall I speak with the Catholique Church which is dispersed over all the world, and is nothing else but the whole number of Christians all the world over? Now it seems impossible for me to speak with all the Christians in the world, and to know what their belief is in all matters of Controversie; and tho the Catholique Church is visible, and part of it be in England, and part in Holland, and part in France &c. yet no man can see it all together, nor speak with all the Christians in the world together; and therefore tho the Catholique Church be visible, it cannot determine any one Controversie, unlesse there be some visible Tribunal from which we must receive the Faith of the whole Church.

208. Replie. This is the onely place throughout his Discourse wherein he takes notice of that dread-

dreadfull saying of our Saviour *He that will not hear the Church, let him be to thee as an Heathen and a Publican*, altho he has not wanted manie occasions that have called upon him to take it into consideration. And one would think by his way of reasoning, that he would have passed it over in silence here too, had he not thought himselfe cock-sure of catching our Saviour tripping in his Veracitie. Our Saviour commands us to *hear the Visible Church* by which, the Dr. gives us leave to suppose the Catholique Church, and having supposed thus much he very manfully undertakes to prove the impossibilitie of *hearing* it. For in the first place he tels us, that the Catholique Church is *nothing else but the whole number of Christians all the world over*, from whence he concludes, that no man can hear it by it selfe, because *no one can see it all together, nor speak with all the Christians in the world together*. And in the second place, he saies, as we have seen, and continues to affirme at present p. 47. that *the Catholique Church neither has nor can have any visible Tribunal by whom it may be Represented*, and which may declare its judgment about any controverted Doctrin. So that seing the Catholique Church according to his Notion of it cannot be heard immediately by it selfe, nor by means of a Tribunal that may Represent it, and seing he knows of no other way whereby it is to be heard, it necessarily follows, that we cannot hear it at all;

And

And then let him make out, how an Infinite Veracitie and Justice can command us under pain of damnation to *hear* that which it is impossible for us to *hear*.

209. He would show himselfe a much better Christian than he does at present; if he would discourse upon the Text in the following manner. Christ commands us in very plain terms to *hear the Church*, by which I am willing to suppose that he means the Visible and Catholique Church; from whence I gather, that *the Church* may be *heard*, otherwise our Lord commands us under damnation to do that which is impossible. Now I cannot possibly conceive, how we can performe this Command, unlesse *the Church* may be *heard* either by it selfe, or by a *Visible Tribunal* that may Represent it, both which ways seem to me impracticable. For I am of the opinion, that the Catholique Church is *nothing else but the whole number of Christians all the world over*, which evidently shows an impossibilitie for it to be *heard* by it selfe, becaus *we cannot see it all together; nor speak with all the Christians in the world together*. I am likewise of the opinion, that the Catholique Church can have no *visible Tribunal*, becaus it is *the whole multitude of Christians considered as a multitude; and a multitude as a multitude can never be Represented by any thing but it selfe, there can be formal, nor virtual multitude, but the whole entire number; from whence*

it follows with no lesse evidence, that the Catholique Church cannot be *heard* by a Representative. What course am I to take now in this streight? Christ commands me to *hear* the Catholique Church, and my Principles make it impossible to be *heard*. If I stick to my Principles, great advantages will accrue to me and to the Protestant Caus by this means. For I shall get great credit by my Notion of the Catholique Church, which will particularise by name amongst the numerous swarms of discoursters and pretenders to learning, as it has fared with Dr. Stillingfleet by his Argument against the Roman Worship of Images, and with Dr. Tillotson by his new weapon against Transubstantiation; and the Protestant Caus will be freed from manie vexatious Objections which puzzle our best Writers. As for example, when the Papists charge us with Schisme for renouncing the Authoritie of their Hierarchie, we can easily answer, that Schisme is a departure from the Church, which Protestants have not done by departing from the Obedience of Church-Governours, who are not the Church, nor belong to it's Definition. If they charge us with Heresie for disbelieving manie Doctrins which have been declared by the *Visible Tribunal* of the Church, we as easily answer, that the Church has no *Visible Tribunal* by whom it may be Represented. And after this manner we have a readie answer always at hand to most of
their

their accusations against us relating to the Church. All which are mightie advantages, if they could be made good without the forfeiture of Christianitie, which I do not see how it can be done. For seeing Christ commands us in expresse terms to *hear the Church* under pain of being Heathens, what does he else in effect but tel us that the Church may be *heard*? And if it may be *heard*, what advantage can it be to the Protestant Caus to clear them of Heresie and Schisme, which the Papists brand them withal, by such a Notion of the Catholique Church as makes it impossible to be *heard*? Is not this a falsification of our Saviour's words? And what can a falsification of his words be but a renouncing of Christianitie? These things considered it will be much safer for my soul, and lesse prejudicial to the Caus I defend, to give over the pretence of this Notion of the Church, which is apparently singular as it is handled by me, and for which I cannot produce any one Text of Scripture to recommend it to the belief of a reflecting man with any tolerable degree of certaintie, nor much lesse any Text that favours it halfe so plainly as this Command of our Saviour favours the possibilitie of *hearing the Church*. Wherefore let *Wranglings* continue as they have hitherto done, and let Protestants defend themselves as wel as they can against the *Pretences of the Church of Rome*. It will be much better for them to be thus employed, and to bear with patience the exulting Ecchos of

the Romanists, than to sing *Io Pean* by denying one tittle of God's Word. If the Dr. I say, wil proceed after this manner, he will show himselfe to be a man of some conscience, but the way which he takes, makes Scripture and Christianitie become contemptible; neither can a Heathen desire a greater advantage against Christ, than that he most rigorously commands impossibilities, which must be an Argument either of his ignorance, or injustice, which are qualities repugnant to the nature and goodnesse of God.

210. But how are we to *hear the Church* during the intervals of General Councils, when any disputes arise about Religion?

211. I answer, that in this case the Faithful are to have recourse to their Spiritual Guides, and Pastors, and especially to the Bishops of the Diocese where they live, from whom they are to learn what they are to believe, as well those things that have been declared, as those things that have never been declared in General Councils. And whoever hears them *hears the Church*, becaus they are essential to the Church, and are the Catholique Church *inadaquatè* as being parts of the Catholique Teaching Church by whose direction and spirit they proceed in the goverment of souls. If the Disputes that arise be about a Point which is favoured by the Universal Tradition and belief of the Church, and their Pastors tel them so much, they are obliged

ged to abquiesce and to lay aside their scruples, and if notwithstanding this admonition they will break off Communion, and herd together in separate Conventicles, they become formal Schismatiques, and rebels after their Bishops have thundred out an Excommunication against them, and are to be accounted no better than *Heathens* as long as they continue in that state. And if the Disputes be about such Doctrins as are neither clear in Scripture, nor Tradition, nor the Definitions of any General Council, if they stand in contempt of their Bishops Authoritie and Censures after they have taken Cognizance of the case, and commanded them to keep the Peace and Unitie of the Church, they ought to be held for *Heathens* here too, not becaus they are bound to follow the judgment of their Bishops in obscure matters supposing they have made it known, seing they have no power to obtrude it to their belief; but becaus they Schismatically rend, and tear the Bodie of Christ in defence of their singularities, and will not hear their Pastors who command and exhort them to the contrarie. Such doubting consciences as these would stand in no need of General councils for their satisfaction, if they had more humilitie; for then they would consider this persistance in their doubts as the proper effect of spiritual pride, and that it is the office of the Pastors to take care that nothing be imposed upon them but what is sound Doctrin, inasmuch

as much as they are to give an account of their souls. Neither is any man in danger of damnation, because his Faith is not extended to as many Objects as he can raise doubts from Scripture, or Christian truths, but from the opposition which his Faith has with any one Point that is sufficiently proposed to his belief, as all matters are not which are neither clear in Scripture, nor Tradition, nor declared and defined in General Councils.

§. 33. P. 47. *The Church of Rome is a Visible Church, and so is the Church of England; and if meer visibilitie give this Authoritie to a Church, the Church of England has as good Authoritie as the Church of Rome, because it is as Visible a Church.*

212. Replie. The Reader may turn over to N. 15. and 16. chap. 2. where he will see that I have assigned to the true Church a double Visibilitie which can agree onely to Roman-Catholiques.

§. 24. 1b, He observes 4. that the essentiall unitie of the Catholique Church is not an external and visible union of an Organized Bodie, because the Catholique Church it selfe is not an organized Bodie.

213. Replie. This Observation has been proved false from what has been said above in answer to §. 16. ch. 2.

§. 35. P. 48. In the next place he pretends to prove, that there can be no Oecumenical Pastor
and

and Head of unitie to the Catholique Church from several Considerations, the first wherof is, because the Catholique Church is the whole Companie of Christians: and to whom can the whole Companie of Christians be united, but onely to Christ.?

214. Replie. The whole Companie of Christians is united to Christ as to their Mystical Head, and to the B. of Rome as to their Visible Head. See the examination of this Notion of the Church *ibi supra*.

§. 36. P. 49. The second Consideration is, because it is our union to Christ alone which makes the Church.

215. Replie. Our Union to Christ makes us his Mystical Bodie, and our Union to the B. of Rome makes us a visible Societie.

§. 37. Ib. And therefore tho our Saviour had appointed an universal Pastor, as the Bishop of Rome pretends to be, yet he could not have been the Head of unitie to the Catholique Church.

216. Replie. In this case he would have made the Catholique Church, and belonged to it's Definition, as he affirms P. 38. that particular Bishops make particular Churches, and belong to their Definition, and would have been the Head of visible Unitie to the Church, which is all that is meant by saying, that the B. of Rome is Head of the Church.

§. 38. P. 50. There is a vast difference between the essential unitie of the Church, and the external

exercise of it in a visible Communion.

217. Replie. The external union of all true Christians in a visible Communion is as necessarie to the Church on Earth as such, as her Mystical Union is to Christ as her Spouse, as I have often said; and therefore seeing he grants at present, that if Christ had appointed an universal Pastor, communion with, and subjection to this universal Pastor would have been necessarie to the external unitie of Church-communion, he grants that in this supposition the Church on Earth would have been essentially one by the same kind of Unitie whereby *de facto* we hold it to be essentially one, viz by the Communion with, and subjection of all true Christians to S. Peter's Successors.

§. 39. *Ib.* The not distinguishing of which has occasioned great mistakes in this matter.

218. Replie. Here is another lash for Protestant Controvertists. But I affirme, that his not discerning the necessitie of a visible Union of Church-members among themselves, as well as of the Mystical Union of them all to Christ, has occasioned most of his great mistakes in this Discourse.

§. 40. *Ib.* The 3. Consideration is, because there is a wide difference between being a Supreme Pastor, and a Vicarious Head of the Church, a title which is given to the B. of Rome, not without great injury to Christ our Head.

219. Replie. There is no difference at all, which

which we ought to know best, who are best acquainted with our own Faith. We acknowledge the B. of Rome to be Christ's Vicarious Head of the Church on no other account than because we acknowledge him for the Supreme Pastor of it. He is the Vicarious Head of the Church inasmuch as he is the universal Governour of it under Christ; and he is the Supreme Pastor of it for no other reason. The Dr. tells us p. 50. that Christ is not *meerly a Head of Government, but of union*. Suppose we admit of this distinction; Then, I hope, as he is a *Head of Government*, he may have a Vicar; for we do not pretend that he has any as he is Head of Mystical *union*. We do not own the Pope for Christ's Vicarious Mystical Head, or say, that he is our spiritual *Husband and Spous* as we ascribe it of Christ, which Priviledge is essentially annexed to Christ's person, and is incommunicable to any other; as may be gathered from what I have said above concerning the Notion of our Mystical Union to him, wherof our Obedience to the B. of Rome is onely a Condition. Neither can our Doctrin afford him any grounds to fasten this scandal on us, unlesse the Doctrin which he delivers p. 39. about particular Bishops and Pastors being Christ's Vicars, or Vicarious Heads over particular Churches may give us the like advantage against him. For if this title may be given to particular Bishops without any *injurie to Christ*, which way can it be a *great injurie to Christ*

to affirme the same of the B. of Rome over the whole Church? Every particular Church is Christ's Mystical Bodie as much as the whole Church, and if the nature of Christ Mystical Bodie be not repugnant to a Vicar over a particular Church, it may as amicably subsist with a Vicar over the whole Church. If the Dr. could infer from the Pope's Vicarship, that we made the Church to be *Flesh of the Pope's Flesh and Bone of his Bone* for the same Mystical Reasons whereby we affirme this of Christ our Head, this would be an *injurie to Christ* with a witnesse; But this absurditie follows no more from the Vicarship of the Pope, than from the Vicarship of particular Bishops.

220. I have here an occasion offered of considering a Text out of Scripture which the Doctor alledges p. 11. against the Pope's Vicarious Headship over the Church. The place is out of S. Paul 1. ad Cor. 1. Now I say this that every one of you saith, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ. Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul? Out of which words he discourseth thus, If Christ had made Peter the Vicarious Head of unitie, as the Romanists pretend, S. Paul's Argument against these sidings and factions, that one said he was of Paul, another of Apollos, a third of Cephas or Peter, had not been good; for at least those who were united to Peter were in the right; but

S. Paul

S. Paul knew of no other Head of unitie but onely Christ, becaus the Gospel-covenant unites us to no other Head; and therefore those who said they were of Peter, which is the case of the Church of Rome at this day, were as great Schismatiques as those who said they were of Paul.

221. I answer, that whatever was the true reason of this Schisme, nothing can be concluded from hence to our prejudice. For if we be so foolish as to suppose, that their Dispute was about the Head of the Church, we must say that this happened, either becaus some of them would have had Christ to be the Mystical Head of the Church, and others would have Paul, Apollos, or Cephas to be it; or else becaus they could not agree who was Head of the Church as it was a Visible Bodie. If the Dispute were about the Mystical Head of the Church, those onely were in the right who said that they were of Christ, and we blame the others who said that Paul, Apollos, or Cephas were it as much as S. Paul himselfe does. But if the Dispute were about the Head of the Church as it is a Visible Bodie, none of them all were in the right, no not those who said that Christ, or Peter were it. For, as we have seen, Christ who is invisible cannot make his Church visibly One; and altho Peter were visible, yet he could not make the Church visibly One neither in such a way as Christ ordained it should be One, if the Faithfull were to be united to him without any

any obligation of being united to any other Pastors. For seeing our immediate Pastors govern us by the Authoritie which they have received from Christ, we cannot cast off our Obedience and Union with them under pretence of being united to S. Peter's Successors, because this is to *divide Christ* by separating our selves from the Authoritie which he has set over us: neither can we refuse Communion with any Pastors of God's Church, because he has established no more than One Communion. It is in this sense that we ought to understand S. Paul when he saies on the present occasion 1. *ad Cor.* 3. *I have planted, Apollos watered; now he that planteth and he that watereth are one.* Whoever departs from his immediate Pastors, or refuses to communicate with such as are not his immediate Pastors, but who are however Members of Christ's Bodie, *divides Christ* by breaking asunder those ligaments and bonds of Unitie which Christ has appointed, altho he pretend to be never so much in Union with S. Peter's Successors. And this was the case of the Corinthians, (in the present Hypothesis) who did wel in saying they *were of Peter*, but ill in saying they were not of *Paul*, nor of *Apollos*; and they were as much in the wrong who said they *were of Peter*, and not of *Paul* nor *Apollos*, as those who said they *were of Paul and Apollos*, and not of *Peter*; because if *Christ be divided*, and a separation made in his Bodie, it is not material whether

this

this separation be made by breaking with Peter, and cleaving to Paul, or by breaking with Paul and cleaving to Peter, seeing the mischief lies in dividing Christ by dividing his Bodie, which way soever this happens, or whence soever it has it's beginning.

§. 41. p. 52. No Christian can separate from the Catholique Church (in this sense of it, as it signifies the whole Companie or Familie of Christians (which is the true Notion of the Catholique Church) while he continues a Christian; for it is a contradiction to be a Christian, and not to belong to the whole number of Christians.

222. Replie. Were a Latitudinarian to dispute with this Author, he could never desire a better advantage than he has from this concession.

§. 42. 1b. Nothing can separate us from the Catholique Church, but what forfeits our Christianitie, either a final Apostacie, or such Heresies as are equivalent to Apostacie.

223. Replie. A Latitudinarian need not be concerned at this Restriction; for seeing in Dr. Sherlock's way every individual Christian must be said to be the lawful judge for himselfe, what Doctrins are Heresies, and what not, it follows, that every individual Christian must be the lawfull judge for himselfe, what Heresies are equivalent to Apostacie, and what not. From whence it follows, that no man can separate from the Catholique Church, let him professe what He-

refies he will, provided he judge that they are not equivalent to Apostacie, as to be sure all Heretiques judge of their errors, which is all that a Latitudinarian can desire.

§. 43. *1b. Which shows how vainly the Church of Rome charges us with Schisme, and separation from the Catholique Church, becaus we disown the Authoritie of the Pope.*

224. Replie, The Church of Rome does indeed vainly charge Protestants with Schisme, and separation from the Catholique Church on the aforesaid account, if every man has a right to judge for himselfe of the lawfulnessse and sufficiency of the causes of separating and departing from a received Authoritie. But who sees not that this Maxim undermines the Authoritie of all Ecclesiastical Governours, and makes it precarious? The Dr. might as wel have said that Schisme is no sin, as lay such Principles to wipe it off from Protestants, as sanctifie the most outrageous rebellions that have been in the Church in any Age.

§. 44. *1b. Schisme and separation is a breach of the external and visible Communion of the Church, not of the essentiall unitie of it; the Church is one Church still, whatever breaches and Schisms there are in it's external Communion.*

225. Replie. We have seen above that Obedience (wherin consists the visible Unitie of the Church no lesse than in the profession of the same Faith)

Faith) is a necessarie Condition of our Mysti-
cal Union to Christ , wherein this Author places
the essential Unitie of the Catholique Church.

§. 45. p. 53. *The Indefectibilitie of the Church
does not depend upon the Indefectibilitie of any Orga-
nized Churches.*

226. Replie. The Catholique Church it selfe
is an Organized Church as being subject to the
One Chair of S. Peter , and to it's Representa-
tives in a General Council.

§. 46. *1b.* It immediately follows , *for the Ca-
tholik Church does not consist of Organized Churches
as Organized , but it is made up of particular Chris-
tians.*

227. Replie The Catholique Church as it is a
visible Societie consists of Christians who are in
subjection to their Bishops , and as they are in
subjection to their Bishops. For seing this Author
will have Bishops to *make particular Churches ,
and to be essential to their Definition* , it follows,
that subjection to Bishops makes particular Chris-
tians , and is essential to their Definition. Where-
fore if the Catholique Church be the whole
multitude of true Christians , it is the whole mul-
titude of Christians who are in subjection to their
Bishops. And therefore if the Catholique Church
be made up of true Christians , and as they are
true Christians , it must consist of Christians who
are in subjection to their Bishops , and as they
are in subjection to their Bishops. And if it con-
sists

lists of Christians who are in subjection to their Bishops, and as they are in subjection to their Bishops, it necessarily consists of *Organised Churches as Organised*, if by Organized Churches nothing more be meant than a multitude of Christians who are under the Episcopal Authority, which is the Notion I have gathered of these terms out of his writings.

§. 47. 1b. It immediately follow, *And therefore while the whole race of Christians does not fail in the world, the Catholique Church cannot fail.*

228. Replie. If subjection to Bishops be essential to true Christians, there must be always Bishops in the world, and whenever these fail the Catholique Church must fail too.

§. 48. 1b. *There is no promise that I know of any particular Church that it shall not fail, and all Organized Churches are particular.*

229. Replie. 'Tis strange that he who holds such Principles from whence it is lawfully inferred, that subjection to Bishops is essential to the Definition of true Christians, should know of no promise at least in general, that all particular Churches shall not fail. For when our Saviour promises, that there shall be true Christians to the end of the world, what does he else but promise, that there shall be Bishops too to govern them? True Christians according to the Drs Notion of them, have an essential respect to Bishops, and can no more subsist without them

them than actual sons can subsist without actual Fathers.

§. 49. P. 54. *I am abundantly satisfied, that there always has been since the first planting of Christi-
tunitie in the world, and I believe always will be
to the end of the world, a true visible Church.*

230. Replie. God grant him perseverance in the
confession of this great truth. He has no reason to
take it in ill part, if I suppose, that the ground
which induces him to believe that the Church will
be visible to the end of the world, is not becaus
he judges, that it has sufficient strength from
pure nature to preserve it selfe in the state of it's
Original Visibilitie. For this is downright Pela-
granisme, seing the Catholique Church has al-
ways held with S. Paul, that the beginning of
all good actions, and the final perseverance in
them proceeds from the Grace of God, and by
consequence the continuance of the Church in it's
Original Visibilitie must do so too. For this state
imports manie great and supernatural vertues as
Faith, Hope, the fear of future punishments,
Obedience to Ecclesiastical Superiours together
with a contempt of death, and a generous prefe-
rence of our Lord before all the advantages of eas,
wealth, and honour under times of adversitie and
persecution. All which are God's free Gifts,
wherin we have no other share, but our volun-
tarie acceptance of them when they are offered;

neither is it possible for us to have them, unlesse he look upon us with eyes of mercie. Our natures are the same with those of Infidels, and the onely difference between us is, becaus God has given to us a value for his Son, which he has not given to them. So long as we are strengthened by God, we judge Christianitie to be *Wisdom*, but when through our offences he withdraws his assistance from us, we as easily believe it to be *Follie* as they. It is not in the natural power of Christians to resist all such temptations as may sollicit them to forsake their Faith, nor to bear up against the most violent persecutions that may discourage them from the visible profession of it. If the Church after its first establishment had not been preserved by God in a state of *Visibilitie*, it would most certainly have fallen from it long before now, considering the manie furious assaults it has sustained from the world, the flesh, and the devil; and seing these enemies, at least the two last of them (and Scripture assures us, that the world will be so too before the end of time) are as restless now as they have been in former Ages, we ought to conclude, that the continuance of the Church till the end of the world in that state must be by the same means that have supported it to this day. And seing the bestowing of these means supposes a Decree in God to this purpose, we ought to conclude, that the preservation of the Church in a perpetual state of *Visibilitie* is an effect of this Decree

Decree, as it's Indefeasibility is an effect of God's supernatural Providence over it. For all such means of salvation as are intrinsically good, as the Visibility of the Church is, cannot be said to happen by chance, or merely by God's permissive will, but in virtue of his Positive, Absolute, and Prædestinative Decree. Wherefore if the Dr. be abundantly satisfied, that there has been always since the first planting of Christianitie in the world, and believes that there will always be to the end of the world a true Visible Church, he must acknowledge that this belief supposes a Divine Decree, without which he cannot reasonably believe that the Church will be always Visible, any more than he can that it will be always in being. If the Drs. Faith in this particular be built on these grounds, it is very Orthodox, but the next passage shows what we are to trust to.

S. 50. P. 54. But yet I do not think, that the Indefeasibility of the Church necessarily requires a perpetual Visibility; that the Church must needs be owned to fail, if there should be no Visible Organized Church with whom we could hold Communion.

231. Replie. If God has annexed a perpetual visibility to the Indefeasibility of the Church, we must consequently say, that the Indefeasibility of the Church necessarily requires, that there be always a Visible Organized Church with whom we may hold Communion, because the sensible Visibility of the Church consist's in it's Visible Orga-

nization. Now that God has annexed a perpetual Visibilitie to the Church's Indefectibilitie, is manifest from what I have lately said, because the Church cannot be always Visible to the end of the world, unless it receive this Gift from God, neither can it receive this Gift from God without a Decree to this purpose. And if the perpetual Visibilitie of the Church be decreed by God, to what end does the Dr. say, that the Indefectibilitie of the Church does not necessarily require a perpetual Visibilitie? Certainly the Indefectibilitie of the Church necessarily requires whatever God has decreed, and annexed to it as an inseparable adjunct. There is no other reason, why the Nature of the Church requires to be Indefectible but because God has decreed that it should be so, and seeing he has decreed that it shall be always Visible as well as Indefectible, the Nature of its Indefectibilitie must be owned to require a perpetual Visibilitie, as much as the Nature of the Church requires Indefectibilitie. And it is a great contradiction to say, that the Church shall be always Visible in vertue of God's Decree, and to allow it a possibilitie of becoming Invisible, as it is to say, that God's Decrees have an infallible connexion with their Objects, and yet that it is possible for them to be frustrated. The Dr. says, that he is abundantly satisfied, and believes that there always has been, and always will be a true Visible Church to the end of the world. Then say

say I, he is abundantly satisfied and believes, that God has decreed the perpetual Visibilitie of the Church. And if he be abundantly satisfied and believes, that God has decreed this perpetual Visibilitie, it is a contradiction to affirme, that the Indefeasibilitie of the Church does not necessarily require a perpetual Visibilitie; because it is a contradiction to believe, that the Church ever can be without being Visible, when the perpetual Visibilitie thereof is believed to be decreed by God.

§ 32. The main proof wheron he depends for his Assertion is, because it is certain that the Catholique Church subsists in single and individual Christians, which Notion I have often proved to be false, if it be applied to the Catholique Church as it is a visible Societie. It is very strange, that he who confesses so clear a conviction, that there always has been, and always will be a true Visible Church to the end of the world, should admit of a possibilitie of it's becoming Invisible on such slender grounds as this. This is the mischief of bad Principles, which as long as men cleave to, they are enforced to make good all absurdities that flow from thence, let them be never so unreasonable. He has forgot what he answered long ago to an Objection against the essential Unitie of the Church which he had established, viz that according to his Notion of it, there can be no Visible Church on Earth, which he admits for a great inconvenience, when he said that it is a mightie

mightie prejudice against any Notion, if it destroy
the Visibilitie of the Church which is so plainly
taught in Scripture, and does, for as he knows, an
Church the greatest Member of Visible Church mem-
bers, and disputes against the opinion of those
who confine the Church to the number of the Elect
because it makes the Church Invisible, saying, that
he has often wondered that some learned Protestants
and that of late too (since Protestants are gene-
rally so much improved in knowledge) orra-
ther since they are generally convinced of the
Strength of our Arguments whereby we prove the
Churches Visibilitie) have so much insisted on this
Notion which gives manifest advantages to their ad-
versaries.

223. One would think by this that the Dr. were
very steadie in his judgment concerning the Church-
es Visibilitie. And yet when his beloved No-
tion of the Catholique Church lies at stake,
from whence is inferred a possibilitie of the
Churches becoming Invisible, he never consi-
ders that the Visibilitie of the Church is plainly
taught in Scripture, but boldly affirms, that he
does not think that the Indefectibilitie of it neces-
sarily requires a perpetual Visibilitie. If his princi-
ples cannot be maintained without contradicting
Scripture, the word of God must rather be un-
der a suspicion of being false, than they suffer
any thing by an opposition from thence. I see
not why it should not be as mightie a prejudice a-
gainst

gainst any Notion of the Catholique Church, if it destroys the Visibilitie of the Church, which is so plainly taught in Scripture; as well as it is a mightie prejudice against any Notion of it's essential unitie, if it destroys the Visibilitie of the Church, because it is plainly taught in Scripture; or why those who confine the Church to the number of the Bishops should give their adversaries a manifest advantage, because their opinion makes the Church Invisible; and yet that this Author should not give us the like advantage, seeing his Notion of the Catholique Church is also pernicious to it's Visibilitie by grounding a possibilitie that it may become Invisible. The faultinesse of their Doctrine is derived from the opposition which it has to Scripture; and seeing this Author's Notion is (as we shall see) contrarie to Scripture as well as the other, why should we not esteem them both as for alike faultie and false?

234 I say that the Drs. Notion of the Catholique Church is contrarie to Scripture, because it grounds a possibilitie that it may become Invisible. For all those Texts of Scripture which I have quoted, and those Arguments which I have proposed above N. 108. & seq. to prove that Bishops and Pastors belong to the Definition of the Church, as likewise those which I have alledged N. 121. & seq. to evince that the Clogie are the Church, prove in like manner the Visibilitie of the same, which consists no lesse in the Obedience which

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which Christians pay their Pastors, than it does in their profession of Faith. And therefore all those Texts alſo which prove the Indefeſtibilitie of the Church prove in like manner it's *perpetual Viſibilitie*; becauſe if the Church is to continue to the end of the world, there muſt be Biſhops who are to their to govern, and People who ſhall be ſubject to them to the end of the world, which is the ſame thing as to ſay that the Church ſhall be Viſible to the end of the world. I think the grounds of this Diſcourſe ſufficiently wel laid in thoſe places which I have cited, and ſhall therefore adde onely the following *Dilemma* to it. Either *the Viſibilitie of the Church which*, he ſaies, *is plainly taught in Scripture* is according to Scripture to continue to the end of the world; or elſe it is to ceaſe in ſome Age, or Ages before the end of the world. If he ſay the firſt, with what conſcience can he hold, that *the Indefeſtibilitie of the Church does not neceſſarily require a perpetual Viſibilitie*? And if he ſay the ſecond, he muſt not onely allow a poſſibilitie of the Church's becoming Inviſible, but muſt poſitively affirme, that it will be ſo before the end of the world, becauſe he cannot otherwiſe free the Scripture from falſhood. And then let him ſhow, how his *believing that there always has been, and always will be a true Viſible Church to the end of the world* is not point blank againſt Scripture. Which makes me wonder at his citing 1. Kings. Ch. 19. whereby he attempts to ſhow,

CHAP. 2.

show, that the Church, of God was Invisible in the time of Elias, when this Prophet thought himself alone, but was informed by the Lord, that he had seven thousand left in Israel who had not bowed the knee to Baal.

To which Authoritie we have a ready Answer, inasmuch as the Church of Israel, whereof the Prophet spoke, was onely a part of the Jewish Church, whose Invisibilitie cannot afford an Argument for the Invisibilty of the Catholique Church, but at most for the Invisibilty of some particular Churches, or Christians, which we do not deny. God's Church was Visible in the Kingdom of Juda (which was the principal seat, and Centre of Religion) at the same time that it was Invisible in the Kingdom of Israel, from whence we may rather infer the perpetual Visibilitie of the Catholique Church notwithstanding the Apostasie and defection of some numbers of particular Christians, than prove that it may become Invisible from the Invisibilitie of a particular Church among the Jews. Besides, the Christian Church is built upon better promises than the Church of the Jews; and it is an Argument of a weak Faith, and of a dull apprehension of the dignity of a Christian, to measure the blessings of the New Law, according to the proportion of those which were conferred on the Observers of the Law of Moses.

§ 55. The the Visible state of the Church

be Antichristian, there may be an Invisible number of Christians among them, who may preserve themselves from the Corruptions, Superstitions, Heresies, and Idolatries of the Visible Church, and in these men the Catholique Church is preserved from a total failure.

236. Replie. Must these Christians be said to be Invisible, becaus they exteriorly conform to their Corruptions of the Visible Church, or becaus their Non-conformitie is not discovered by the Visible Church? If you say the first, the consequence is, that the H. Catholique Church, the Spous and Bodie of Christ, his undefiled one; and beloved consists in a pack of diabolical dissemblers, who act contrarie to their judgments in the great concerns of their souls; by renouncing Christ before men for the sake of worldly conveniencies, or for fear of punishment, which is a crime of so black a nature, that the Catholique Church in all Ages has looked upon it as a forfeiture of Catholique Communion. If you say the second, pray informe me, whether these Non-conforming Christians are the Church mentioned in the Gospel which Christians are bound to hear under pain of being *Heathens and Publicans*. If you say that they are this Church, it is certain that they are not Invisible, becaus they may be heard. And if you say, that they are not this Church, it is as certain that there is no such Church in the world whom Christians will be bound to hear under

der-pain, of being *Heathens and Publicans*, that is, under pain of damnation for not *Hearing* of her.

152. P. 56. *While there is a Visible Society professing the Christian Faith, and administering the Christian Sacraments, the Catholique Church may subsist in an Invisible and unorganized number of Christians, who professe the true Faith without such corrupt and Antichristian mixtures.*

1237. Replie, I must desire this Author to reconcile with this Doctin the following words of our Saviour to his Apostles Mat. 28 viz *Teaching them to observe all things that I have commanded you; and behold I am with you always even to the end of the world.* From whence it is evident, that those whom our Lord will assist to the end of the world, shall be such Bodies and Societies of Christians as are under the goverment and direction of Bishops and Pastors. How then dares he say in defiance of these sacred words, and of this gracious Promise of our Saviour, that *the Catholique Church may subsist in an unorganized number of Christians*? If the Catholique Church will Infallible be to the end of the world in that state, and after that manner, as our Saviour has promised it shall be, there can be no dispute, but that it will consist in Organized Churches; that is, in numbers, of Christians who are under the Goverment of Bishops. And if it be possible for it to be otherwise than as our Saviour has promised it shall be, we may boldly say, that it is possible
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for it to be, and not to be at the same time.

§. 53. 1b. Now, saies he, *this shows the weakness and fallacie of several Arguments used by the Church of Rome. As 1. that the perpetual Visibilitie of the Roman Church proves it to be the Indefectible Church, of which our Saviour Promised, that the Gates of hel should not prevail against it..... for if the Indefectible Church may be sometimes Invisible, then the Visible Church may not always be Indefectible.*

238. Replie. Supposing he will stand to what he has said, that *there always has been, and always will be a true Visible Church to end of the world*, it follows, that the Indefectible Church will be always Visible; and seing Visibilitie is one Mark of the Indefectible Church, we may justly pretend, that the Roman Church carries an evident presumption of it's being the Indefectible Church which the Reformed Churches have not, becaus it has been always Visible, whereas we can point out the time when the others made their first appearance in the world, which was accompanied with too manie odious circumstances to be easily forgotten. And if we take the Visibilitie of the Roman Church, so as to include all it's Motives of Creditie whereby it is distinguished from Heretiques and Schismatiques, and all others who are not of it's Communion, and yet passe under the denomination of Christians, it does not onely afford an evident presumption of it's being the Indefectible

defectible Church above the Reformed Churches, but likewise above all other Christians in the world, amongst whom perhaps there may be some Sees which can make out a succession of Pastors from the Apostles time as well as the Roman Church. But if he will contend, that the Indefectible Church may be sometimes invisible, notwithstanding the incoherence of this Doctrine with the aforesaid concession, he must seek after some better Principle wheron to build this Assertion, than because the *Catholique Church subsists only in single and individual Christians.*

§. 54. p. 57. 2. He undertakes to show the weaknesse of that Argument, which *proves the Church to be Infallible, because it is Indefectible.* And the reason why he disallows of this Argument is, because the *Indefectibilitie of the Church, as we have already heard, does not necessarily prove, that there shall be any one Visible Organized Church which shall not fail; for the Church does not fail while there are any true Christians in the world.... and therefore if Indefectibilitie proves Infallibilitie, it proves onely that there shall be some private Infallible Christians, not that there is any Visible Infallible Church; From whence the consequence is clear, that since we denie, that the Infallibilitie of the Church subsists in private Christians, we ought to denie that the Church is Infallible.*

239. Replie. Whether the Church be said to subsist in private Christians, or in a Visible Organized

ganized Bodie, or Bodies of Christians, we ought to say, that it is Infalible by the same means whereby it is Indefectible. And seeing it is Indefectible, because of God's Decree that it shall never cease to be a Church, we ought to say, that it is Infalible in vertue of the same Decree too. For if it shall never cease to be a Church, it shall never erre so grievously as to cease to be a Church, and if you grant that it shall never erre so grievously as to cease to be a Church, you grant the substance of all the Infalibilitie which we teach.

240. No, say you, Catholiques signifie by the Infalibilitie of the Church an impossibilitie for it to erre so grievously as to cease to be a Church, which is a different thing from saying, that it never shall erre so grievously as to cease to be a Church.

241. I answer, that when we say that the Church can never erre so grievously as to cease to be a Church, we mean that God has efficaciously decreed, that it shall never erre after this manner. And I suppose that the Doctor will think better on it before he blame us for saying, that there is an impossibilitie for God's Decrees to be frustrated. What does he mean else, when he says that the Church shall never fail nor cease, but that God has decreed, that it shall never fail nor cease? And if God has decreed, that it shall never fail nor cease, sure he will never dare to say, that there is a possibilitie for it to fail, which

evidently follows, if there be a possibilitie for it to erre so grievously as to cease to be a Church.

242. Now as to the Reason why he disallows of this Argument, I answer, that hitherto we have heard nothing that can make it good besides his false Notion of the Catholique Church which I have often rejected. For seeing the abundant satisfaction he has that there always has been, and always will be a true Visible Church to the end of the world necessarily supposes a Divine Decree to this purpose, it follows, that the Church in vertue of this Decree is to be Visible as long as it continues, and if it is to be Visible as long as it continues, it is to be Organized as long as it continues. And since, as we have seen, the Indefectibilitie of the Church proves it's Infallibilitie, if the Indefectible Church shall be always Visible and Organized, it follows, that there shall be always a Visible, Organized, and Infallible Church to the end of the world.

§. 55. P. 58. When our Saviour saies that the Gates of Hel shal not prevail against his Church, we may consider it either as a Promise, or a Prophecie, or both, that there shall be always some sound and Orthodox believers in the world.... Now I hope Christ can make good such a Promise (if we consider it as a Promise) without bestowing Infallibilitie upon any Christians, for men may be Orthodox without being Infallible. And if we consider it as a Prophecie, I hope Christ can foretel things which have no necessa-
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same Causes, and then he can foretel, that there shall never want true believers, tho it is possible there might be none; that all Christians shall not erre tho they are all fallible and therefore may erre.

243. Replie. There is no special difficultie at present which is not common to all those, who hold the compatibilitie of the Divine Presence and Grace with Free Will, as is manifest in the Apostles, who were in the judgment of all Christians as Infallible as we believe the Church to be, and therefore the Dr. must provide a solution for his own Argument, which will make him not to require one from us.

244. However, to the end he may not think himselfe slighted, I say that the aforesaid words of our Saviour are both a Promise, and a Prophecie. They are a Promise, becaus they are a declaration of the efficacious assistance, which he will give to his Church towards it's continuance to the end of the world; and they are a Prophecie, becaus they signifie, that the Church shall and will make use of the assistance which he promised to give it. Now Christ cannot make this Promise good to his Church without making it Infallible, becaus it is impossible for the Church to erre so long as it is efficaciously assisted by him. Neither can we have any other Notion of the Infallibilitie of the Apostles, than an impossibilitie for them to erre, becaus they were to be always efficaciously assisted by our Lord.

Lord. This Promise which was made in time supposed his Eternal Decree to the same purpose, and seeing it is absolutely impossible for God to fail of any thing which he has decreed; it must needs be impossible for the Church to erre in Faith, because the continuance of it in the right Faith was the thing which God decreed, and which he declared by this Promise. And from hence it is plain, that if the aforesaid words are considered as a Prophecie; they foretel the same Infallibilitie of the Church which was caused by them as they were a Promise; because they foretel the efficaciousnesse of the assistance which was decreed to be given to it in all Ages for it's preservation from any damnable error. They suppose the Decree of preserving the Church from any damnable error, and therefore as the Infallibilitie of the Church is lawfully inferred from that Decree, so likewise is it inferred from these words as they are a Prophecie.

245. You'll say, that the Faith of the Church is a voluntarie Act, and therefore it is possible for the Church to fall from it notwithstanding this Promise, and Prophecie of our Saviour.

246. I answer, that the Faith of the Apostles was a voluntarie Act. But what then? Will the Dr. say, that it was possible for them to fall from the true Faith, notwithstanding that we suppose the Promises, and Prophecies of our Saviour to the contrarie? This would be a very readie way

to introduce infidelitie into the world : for what should hinder a possibilitie of a reasonable doubt concerning the truth of Christianitie, if it be owned for a certain Principle, that those by whom it was first preached might possibly be deceived in the truth of it, even supposing the Promise and Prophecies of our Saviour that they should not be deceived? We must say therefore, that altho the Faith of the Church has no *necessarie Causes*, yet when we suppose that the perpetual truth of it is foretold by our Saviour, it is *necessarie* that it should be, as Christ has foreseen and foretold that it shall be; from whence we cannot infer that the Church has no freedom of will, but only that it is *necessarie*, that the free exercise of it's Will in cooperating with the Divine Grace and assistance, should be performed in time in the same manner as it was foreseen from all Eternitie. Which necessitie signifies the necessitie of certaintie in the Divine Prescience, and not an antecedent necessitie of acting on the Church's part. So that supposing Christ foresees, and has decreed, that there *never shall want true believers*, it is impossible that there should be none; and supposing he foresees, and has decreed, that *all Christians shall not erre*, it is impossible that *all Christians can erre*. And if there shall be some Christians who *cannot erre*, it follows, that there shall be some Christians who shall be *Infalible*. And if there shall be some Christians who shall

be Infallible through the assistances which they shall receive from our Lord to preserve them from error, this Author can have no reason to quarrel with our Doctrin about the Infallibilitie of the Catholique Church, the true notion wherof is *An impossibilitie of erring in matters of Faith by means of such assistances as our Lord has decreed his Church, and which he foresees, and has decreed that she will and shall make good use of.*

247. But do we say, that all those are Infallible, whom God foresees, and has decreed that they will and shall believe aright?

248. I answer, that every individual Christian is Infallible, so long as he cooperates with that Grace which God has decreed him towards his believing aright, and by consequence that *men cannot be Orthodox without being Infallible.*

249. You'll say, that if this be so, it follows that every individual Christian is as Infallible as the Apostles.

250. I answer, that if the comparison fall upon the certaintie of Faith, it is very true that every individual Christian is as Infallible in his Faith as the Apostles were; but if it fall upon the Proposal of Faith, and it's Indefectibilitie, there is a great deal of difference between the Infallibilitie of the one and the other. For the Infallibilitie of the Apostles was derived to them from the H. Ghost who was the immediate Proposer of their Faith, and whose perpetual assistance was promised to them during life, not onely for refresh-

ing their memories as to those truths which they had heard of our Saviour in expresse terms, but also for enlightning their understandings, that they might not erre about other Doctrins which they had not expressely received, when they were to be deduced from Principles that were of Faith. Whereas the Infallibilitie of individual Christians is onely on supposition that they *hear the Church*, which derives it's Infallibilitie in declaring matters of Faith immediately from the H. Ghost as the Apostles did, and has the like promises of his perpetual assistance as they had. Tradition is her Memorie whereby she calls to mind what our Saviour said in the beginning, and General Councils are the School wherein our Lord teaches her all such truths as had never been expressely delivered to her before. We find no such Promise as this made to individual Christians, that they shall be Infallible in their judgments when a Doctrin is drawn from Principles of Faith, or that they shall not totally fall from the Faith, as manie large Provinces have done: but the Apostles had such a Promise made them, and so has the Church too. The Authoritie of the Church is the necessarie external Grace which God has decreed to individual Christians towards their believing aright; and therefore if they are Infallible onely so long as they cooperate with those graces, they are Infallible onely so long as they *hear the Church*. We may say in like manner, that every particular Convert of the Apostles was

Infallible so long as they heard the Apostles, because this was a necessarie Grace which was decreed them towards their believing aright.

§. 56. 1b. This is all that Protestants can mean, when they say that the Catholique Church cannot erre in Fundamentals, not that there is any Visible Societie of Christians which is infallible in it's Definitions of Fundamental Doctrins, but that the Catholique Church, or the whole number of Christians shall never erre fundamentally, that is, that there shall be always some true and Orthodox believers in the Church.

251. Replie. The Dr. is sensible of the inconvenience which accrues to his Caus by so ample an acknowledgment as the Church's being infallible in Fundamental Doctrins, and therefore he thinks it expedient to dwindle it into this expression, that there shall be always some true and Orthodox believers in the Church. But this will not do his businesse. For seeing he cannot deny, but that Christ has promised his Apostles to be with them to the end of the world, I hope he will grant, that he will efficaciously assist their Successors in the discharge of their duties to the end of the world. And if he grant this, he must needs grant that the Church is to consist of a Governing and a Governed part. And if he grant this, he must needs grant that there will be always an Organized Church in the world, which signifies something more than that there shall be always some true and Orthodox Believers, who are
conce-

concealed, as he saies p. 57. and *unknown* to one another. And if he grant this, he must needs grant that this *Indefectible Organized Church* will be *Visible*, since the *Visibilitie of the Church* (which consists in it's Organization) is plainly taught in *Scripture*, by which, as I said lately, we are to understand it's perpetual *Visibilitie*. And if he grant that this *Visible Organized Church* shall *never erre Fundamentally*, he must needs grant that this will happen through the efficacie of the grace which God has decreed her to this purpose. And if he grant this, he must needs grant, that this *Visible Organized Church* shall be *Infalible*, becaus it is impossible for it to erre in Faith, if God has decreed it an efficacious Grace to preserve it from error. So that his *some true and Orthodox believers* amount to an *Infalible, Visible, Organized Church*, which if he grant to be accompanied with Motives of *Credibilitie*, it will look so extremely like the *Catholique Church* wherof S. Peter's Successor is the *Visible Head*, that we may safely conclude it will be the same.

S. 57. Ib. 3. He undertakes to show the nullitie of our Argument whereby we prove *any Church* (for example, the *Reformed Church*) to be a *new upstart Church* which, after some time of *concealment*, is said to *reassume it's Visibilitie*, and to appear openly in the world. And the reason herof is, becaus during the *degeneracie* of that Church (the

(the Roman ...) the Church might subsist in those private Christians, who preserved themselves in a great measure from the Corruptions of that Church.

252. Replie. We want here to know by what name these private Christians were called, where they lived, what Doctrins they held, whether they were concealed and unknown to one another, and if they were unknown to one another, how they came to be known to the Dr. We must have a satisfactorie answer given to these and a great many other Queries of this nature, before we can withdraw our charge of a new and upstart Church wherewith we brand Protestants. For a meer possibility of such private Christians (altho' it could be made out) is not sufficient to remove the Absurditie, which does not proceed because it is impossible there should be any such Christians, but because it is highly unreasonable to judge that there were any such. But enough has been said about the possibility of the Church to refute this threadbare pretence of Puritans without giving it a further consideration.

S. 58. p. 59. There are Evidences enough that there never wanted some in all Ages, who have condemned their Innovations.

253. Replie. If he can show that our Faith has been opposed in all Ages by such persons as were held for sound and Orthodox Christians by the Visible Church of their times, he will effectually prove it to have been contrary to the Faith

of

of the Visible Church *in all Ages*, which he dares not say ; but in case the opposition of those who have condemned our Faith has been censured by the Visible Church of their times (as it most certainly has been) it is an Argument, that we ought to esteem their opposition for an Innovation, and not such Doctrins as they rejected. I see not why Luther's Reformation should receive any advantage by his not being the first Heretique who has condemned some Doctrins of the Church of Rome, and yet that the Reformation of Socinus and other Heretiques (whom this Author seems to condemn at present with the Catholique Church) should not receive the like benefit from the opposition which the Arians and other such like revolvers made against the Divinitie of the Son of God, and other unquestionable Articles of the Christian Faith. For it was no more lawful for those antient Separatists who favoured Luther, to renounce the known Faith of the Church of their times than it was for Arius ; and if Arius was wicked for so doing, so were those Separatists who favoured Luther. And what he saies in behalfe of the Protestant Reformation, that there were some *private Christians who preserved themselves in a great measure from the corruptions of the Roman Church, and were the seeds of the Reformation,* may as wel be applied by the Socinians in behalfe of their Reformation, who may likewise
replie

replie; in case we call them *a new and upstart Church* as we do Protestants, that there was *no failure of the Church tho it were obscured and concealed* before the time of Socinus, and that we may as wel say, that it is *a new Sun that rises every morning, not that which sets at night, as make a new Church of old and Primitive Christianitie* (Arianisme &c.) the profession of which was never lost; altho the Professors of it were not so visible. Similitudes may passe for good Arguments among those who are destitute of good reasons, but methinks he might have given us other similitudes, than such as make the Protestant Cause as odious as that of Arians and Socinians.

254. Having thus taken a particular view of all the most remarkable passages in the Drs. Discourse which may give offence to Christian ears, I shall conclude my considerations thereon, by submitting them to the Censure of the same Catholique and Roman Church which I have defended, and of every Bishop and Pastor within it's Communion, and in particular to the judgment of my more immediate Superiours with whose consent I have at last sent them abroad into the world.

The End.

I Must desire the Reader to correct the following *Errata*, which are the most considerable amongst those that have escaped the presse.

In the last page of the Index *lin.* 14. for §. 50.
Read *p.* 54. in the same page for *n.* 145. *r.* *n.* 243
p. 11. *l.* 17. for *tn.* *r.* *in.* *p.* 18. *l.* 24. for *his to*
own Faith himsele *r.* *his own Faith to himsele* *p.* 44.
l. 19. for *wich.* *r.* *with.* After *p.* 48. for *p.* 46. *r.* *p.*
49. *p.* 67 for *n.* 61. *r.* 68. *p.* 105. *l.* 12. for *she.*
r. *the.* *p.* 106. *l.* 1. for *it one* *r.* *makes it one.* *p.* 139.
l. 28. for : after *it selfe* *set* , and *l.* 29. after *Cere-*
monies for , *set* : *p.* 143. *l.* 24. for *discussi.* *r.* *dis-*
cussion. *p.* 145. *l.* 14. for *is a really.* *r.* *is really.*
p. 148. *l.* 27. for *specially.* *r.* *specifically.* *p.* 152.
l. 17. for *go-* *r.* *gover-* *p.* 154. *l.* 21. for *in.* *r.* *is.*
p. 158. *l.* 12. for *on other.* *r.* *no other.* *p.* 164. *l.* 26.
for *Members his Mystical Body.* *r.* *Members of his*
Mystical Body. *p.* 169 *l.* 19. for *particultr.* *r.* *parti-*
cular *p.* 199. *l.* 25. for *Priledge.* *r.* *Priviledge.* *p.*
219. *l.* 6. for *derimens* *r.* *dirimens.* After *p.* 219.
for *p.* 202. *r.* *p.* 220. *p.* 236. *l.* 6. for *what*
he belongs. *r.* *what belongs.* *p.* 240. *l.* 20. for *and*
end. *r.* *an end.* *p.* 241. *l.* 23. for *the govern.* *r.* *they*
govern. *p.* 272. *l.* 7. for *inferences.* *r.* *inference.* *p.*
311. *l.* 27. for *implore H. Ghost.* *r.* *implore the H.*
Ghost. *p.* 353. *l.* 29. for *there can be formal.* *r.* *there*
can be no formal. *p.* 354. *l.* 10. for *by name.* *r.* *my*
name. *p.* 368. *l.* 21. for *in.* *r.* *is.* *p.* 371. *l.* 7. for
it. *r.* *if.* *p.* 376. *l.* 6. blot out *to their.* *p.* 378. *l.*
9. for *to their.* *r.* *to the.*

